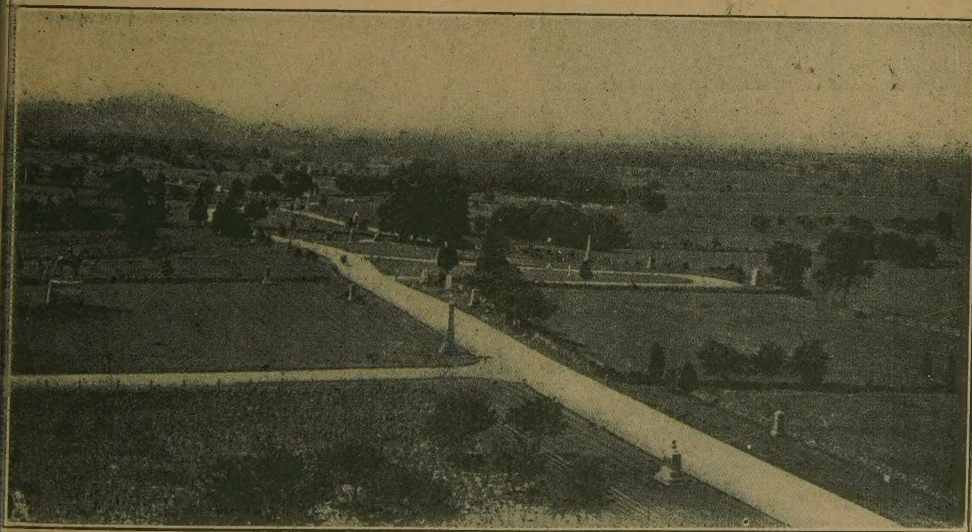


Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the
Luther League of America



THE BATTLEFIELD AT GETTYSBURG.

Where Our Fathers and Grandfathers Fought for the Equality and Liberty of All People of This Country.
Their Sons and Grandsons Are Now Fighting for the Liberty of All Peoples of the World.

STATE CONVENTIONS

Kansas—Topeka.....	May 1, 2, 3	Ohio—Springfield.....	May 8, 9
South Dakota—Brookings..	May 3, 4, 5	New York—Brooklyn...	May 21, 22, 23
Pennsylvania—Greensburg.....	June 25, 26, 27		



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318-326 West Thirty-ninth Street, New York City

Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Thirteenth National Convention

Buffalo, N. Y., August 27, 28, 29, 1918

THE Executive Committee of the Luther League of America has accepted the invitation of the Buffalo District of the Luther League of New York and the Federation of Men's Bible Classes to hold the THIRTEENTH BIENNIAL CONVENTION in Buffalo, New York, August 27, 28, 29, 1918.

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of \$1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at Buffalo. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than August 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pro-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

The last Convention at Buffalo was a great one. The local committee claim that the coming one will be greater.

Arrange your vacation to include August 27, 28, 29, and spend it at Buffalo.

By direction of the Executive Committee.

C. T. A. ANDERSON,
President,
Chicago, Ill.

HARRY HODGES,
General Secretary,
838 Drexel Bldg., Philadelphia, Pa.

Of the Church - By the Church - For the Church

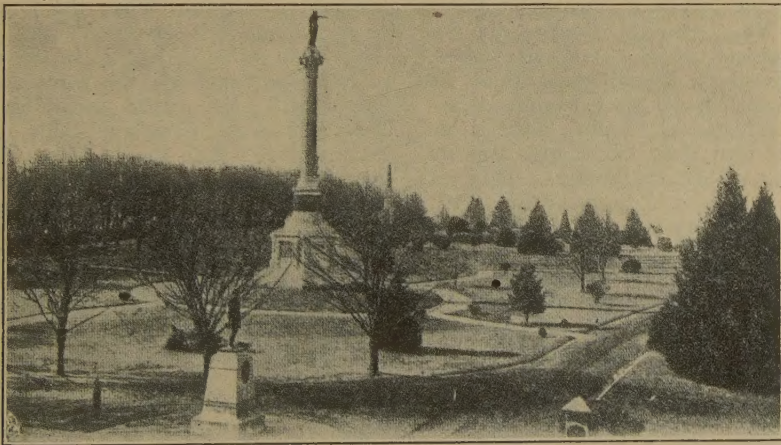
Luther League Review

The Story of Gettysburg

BY MARGARET R. SEEBACH.

AMONG the gently rolling plains of southern Pennsylvania there lies a short range of low granite hills, cast up in molten masses from the heart of the earth before the beginning of history. Around are fertile fields; but these fields are weird and wild, as if their scattered stones had been the plaything of giants or the abode of dark spirits. And so, after they came to live in that region, they must

But, like the hidden fires in which the hills were forged, there were mighty thoughts astir within men's minds, working changes for our country. There came a time of upheaval, when the great principles of liberty and national union cast all our land into a furnace of war, to be melted and moulded over into a purer and stronger nation. And to these hills of Gettysburg there came a day when it



THE NATIONAL CEMETERY AT GETTYSBURG.

They felt when they named the most remarkable heap of boulders the Devil's Den. Close to these hills, in later days, grew the little town of Gettysburg, where, in 1863, were located two of our Lutheran institutions of learning—the Theological Seminary and Pennsylvania College. No better retreat for the scholar could be imagined than the depths of peace which it had enveloped the little village when only fame was educational.

seemed as if the giants were again in conflict, when the earth trembled and the air hissed with battle, and every one of those great boulders was the breastwork of a marksman.

Strange to us today as the granite hills in the midst of the fruitful plain is the memory of that terrible struggle. But it left, like the convulsions of Nature, a memorial of granite and marble heaps rising into the air—only these rocks are polished

and sculptured and carved with many names. It is worth our while, who enjoy the fruits of that victory, to know what were those mighty deeds of which Abraham Lincoln, standing on that field of Gettysburg, said:

"The world will little note or long remember what we say here, but it can never forget what they did here."

It was after the defeat of the Union Army at Chancellorsville that the Confederates thought it a fitting time for an invasion of the Northern States. At this time the Confederate Army, commanded by General Robert E. Lee, numbered about 85,000 men, and the Army of the Potomac, under General Hooker, about 90,000. Nearly the whole of these two armies was present at the battle of Gettysburg; so that, if we are inclined to think of the battlefield as a matter of a few acres, a remembrance of the forces engaged there will help us to understand how large a space their movements must have covered. The ground over which they fought is an area of about thirty-five square miles.

During the month of June, 1863, the Confederate Army was being quietly withdrawn, piecemeal, from its station at Fredericksburg, Va. General Hooker did not know the object of the movement, and, thinking a raid on Washington might be meditated, kept his troops between the enemy and the National Capital, until it became evident that their real course was up through the Cumberland Valley. This explains how it happened that the Confederates came into Gettysburg from the north. They were aiming towards Harrisburg, and part of the cavalry had already made an attack on Carlisle, when the Union Army, chasing them northward, forced them to concentrate for battle at Gettysburg.

Two days before the battle General Hooker had been succeeded in command by General George G. Meade, who in so short a time was the victor in the decisive battle of the war.

The first of the Union forces who arrived at Gettysburg, on July 1, passed through the town and encountered the enemy on the north and west of the village. It was here, on Seminary Ridge and its environs, that the first day's battle was fought. It was a day of disasters for the Union Army. The brave General Reynolds was killed at the very outset, immediately after entering the grove which bears his name. General Barlow, defending the beautiful little eminence north of the town,

which is now known as Barlow's Knoll, was wounded and captured. General Doubleday and Carl Schurz made heroic efforts to hold the position their troops had taken, but the main body of the Union Army had not yet arrived, and there was nothing to do but retreat under the pressure of superior forces.

By the close of the afternoon the Confederates were in possession of Seminary Ridge and were driving the Union troops back through the town in a flight that was almost a panic. General Hancock arrived in time to rally them, or the story of Gettysburg might have read very differently.

The reverses of the first day were really a blessing in disguise. By them the Union forces were driven from a weak position to the strong one which they occupied there after on that range of hills south of the town of which we have spoken, whose names have entered into history as Culp's Hill, Cemetery Ridge, and the Round Tops. On these hills the fugitives were halted, while Hancock hastened to summon General Meade with the rest of the army.

The rest of the day and the night were occupied in stationing the troops in this impregnable position. When the line of battle was complete it stretched along the ridge about four miles in length, in the shape of an immense fish hook, the point resting on Culp's Hill, the curve sweeping around East and West Cemetery Hills, and the other end on Little Round Top. The Confederate line of battle was the same in shape, but necessarily larger, being about six miles in length, running through the middle of the town and out along Seminary Ridge to a point opposite the Round Tops.

On the second day General Lee attempted to drive Meade from his position by an attack on the flanks, or on the two ends of the hook. An opening had been made for this at the southern end by an attempt on the part of General Sickles, who commanded there, to advance part of his forces to occupy a position ahead of them, comprising Devil's Den and the Peach Orchard. This left a gap which the Confederates were not slow to enter, and a terrific combat took place, which ended by a retreat of the Union lines to their original position.

By this time General Warren had succeeded in bringing the Union troops to occupy the very summit of Little Round Top, where his statue now stands on a rock startling the visitor by its lifelike appearance. This position was taken just in time to prevent the Union line from being out-

flanked, for it was attacked almost immediately by the Confederates, and held successfully and triumphantly against them. The fighting at the other end of the hook was less protracted but almost as serious. Here the "Louisiana Tigers" mounted to the very top of East Cemetery Hill and got within the earthworks before they could be repulsed. Yet the evening found the Union position still intact.

At daybreak on July 3rd the conflict was renewed. The fighting during the whole forenoon was desperate, and altogether disastrous for the Confederates. General Lee decided to make a final attempt to break the Union line, and selected the center as the weakest point. Against this he purposed sending the Virginians under Pickett, the flower of the Southern army.

For nearly two hours before the attack the Confederate artillery kept up a rain of shells, to clear the way for the charge. The Union guns responded, but finally slackened, and then the magnificent and famous charge was made. As the Virginian troops swept up to meet the Union lines, the Union artillery opened a deadly fire that swept down whole ranks like grain before the mower. Up the "Bloody Angle," near which now stands the monument indicating the "High Water Mark" of the Confederacy, charged the gray clad lines, and broke over the fortifications, passed the batteries, into the very midst of the Union defences. Then the storm of missiles swept them down, the Union reserves charged forward, and Pickett's desperate charge melted away in death and surrender.

The battle was decisive. There were several more attempts to break the Union lines, but Lee's grand effort had failed and the defeated leader gathered his broken columns for retreat. Southward they hastened, leaving on that fatal field fully one-third of their strength. The Union losses were scarcely less heavy, but these had the consolation of victory, for Lee was withdrawing and the invasion of the North was at an end.

Gettysburg of today finds its chief occupation of retelling this tale. All the battlefield has become one superb national park, marked by hundreds of monuments, and centering in the beautiful National Cemetery, consecrated by the words of the martyred Lincoln. Even more interesting than the monuments are the little houses that were the headquarters of Meade and Lee, and the old college and seminary buildings, used during the battle as

observatories, and hospitals from whose floors the boards shall rot before the blood-stains disappear.

After all, when we read history, we find most interest in the fortunes of individuals. Great movements of troops are so impersonal that they scarcely stir us like the anecdotes of persons who acted their little part and met a glorious or pitiful fate in the day of battle. And the story of Gettysburg is rich in anecdote.

Old John Burns, of course, is foremost—the farmer, over seventy years of age, who shouldered his antique musket and went out to help in the defense of his native town. All that first disastrous day he stood in the open field, fighting with the "Iron Brigade."

"And some of the soldiers since declare

That the gleam of his old white hat afar,
Like the crested plume of the brave Narvarre,

That day was their oriflamme of war."

Then, as a contrast, stands the statue of a curly headed youth, cap pushed back, musket in hand, commemorating the emergency company enlisted from among the college and seminary students, on whose roll are names that are known and honored throughout our Church today. They were not present at the battle, having pushed northward at the news of the invasion, and taken part in several skirmishes in the days preceding the battle. Of course, the massing of Confederates north of the town cut them off from return.

Then there was Chaplain Howell, struck down by a sharpshooter on the steps of College Church, while ministering to the wounded. And there was Jenny Wade, the young girl who was killed in her own kitchen by a bullet when baking bread. And there was brave Bayard Wilkeson, mortally wounded on Barlow's Knoll, continuing to command his batteries, and imitating Sir Phillip Sidney in refusing a draft of water in favor of a wounded man who begged for it, who, when the retreat had carried away all his comrades, crawled across the fields half a mile to the almshouse and died there alone, because the very surgeons had fled from that exposed position. And the standard bearer, who, on that first day won the admiration of the Confederates, retreating last of all with the colors, and pausing now and again to shake his fist defiantly.

Fifty-three years have passed, and the animosities of those days are well nigh faded away. Blue and Gray meet now on

the field of Gettysburg as brothers, once divided, now reconciled. But we thank God that this has come about through no compromise, no sacrifice of principle, but that the right prevailed and that these dead, in Lincoln's noble words, have not died in vain.

This is why the peace they won abides, and this is why our country today is a mighty nation and not a confederation of warring States. Among those whom we have to thank for this, first and foremost, let us remember the heroes of Gettysburg.

Lutheran Women in Buffalo

BY MISS ANNETTE KAHLER.

IN Buffalo, as elsewhere, women's work is never done, but it has been bravely begun and still more bravely continued along many lines of church activity. It cannot be said to be entirely separate from men's work, but the least ardent admirer of the sex will grant that the work must have been sadly incomplete if there had been no woman's hand in it. It is true that much of the impetus that has kept the Inner Mission work at its high level has been done by the women of our churches. First in point of time of founding is St. John's Orphan Home at Sulphur Spring, supported for years by friends in St. John's Church and later accepting help from English and German friends alike. It celebrated its fiftieth anniversary recently and gave a very good account of itself. It has sheltered hundreds of orphan children, given them a good education and fitted them for positions of trust in the world. At present there are seventy children there, cared for most wisely and kindly by the superintendent and his wife, and taught by able and devoted teachers. A boy's manual training school shows good results and the girls' domestic science school is excellent. The noble buildings, including a hospital for the sick, were given by Lutheran men and women of Buffalo and vicinity.

One has but to attend the annual spring festival on the fine grounds to get an idea of the number of attached friends the institution has won in the years of its history: they gather there in many thousands and all have generous hearts toward the orphaned wards of the church. It goes without saying that the Women's Auxiliary Board has to do with the sewing and planning and gathering of funds for the Home. Two women from each church take the needs of the children to the willing workers in their churches and everybody wants to help in some way.

The Lutheran Church Home for the Aged and Infirm, growing out of one woman's bitter need and another woman's wide vis-

ion, was actually started by a contribution of one dollar from a little boy twenty-two years ago. One remembers the "little lad" of Bible times with his seven loaves and two small fishes that fed the multitude, and one realizes that the same miracle of multiplication has been performed here in Buffalo in the growth and service of the Home. Today its property could not be duplicated for less than \$150,000 and in its few years it has brought together the crying need of homeless ones and the generous hearts of Christian people in a most beautiful manner. Old and feeble people have been cared for with lavish tenderness, by English and German Lutherans alike. The largest givers have, of course, been the matron and her assistant matron. They have given unfailing care, the one from the inception of the Home, the other for ten years, to the old folks, and they are greatly loved by all.

The latest effort of Buffalo Lutheran women in Inner Mission work has been the establishment of the Martin Luther Hospice for women. It is but five years from its beginning, but has proved its value as a Christian Home for as many young women as it could accommodate, and the time is near when it must of necessity have much larger quarters. It has been for two years entirely in the hands of the auxiliary board of women. Further extension will greatly increase its usefulness. In all these institutions our women have been loyal and faithful friends and the work has brought together German and English Lutheran women as nothing else could. Every church has its strong organization of women, under one or another name, largely responsible for the atmosphere of Christian friendliness and cordiality so helpful to the congregational life, and so largely contributory to the financial strength of the church.

Many a woman in India is thankful to Buffalo Lutheran women who started the movement for building the Maternity Hospital in Rajahmundry and who contributed

generously toward its erection and support. The Harpster rest houses at Kotogiri had their beginning in Buffalo in the hearts of our churchwomen. Many generous gifts went from the "Queen City of the Lakes" to the Missionary Rest Houses on the Nilgiri Hills of India. In fact, all missionary work of our synods has felt the power of Buffalo churchwomen's love and care. Both Home and Foreign Missions are the better equipped for their help. Conspicuous among church organizations have been strong Bible classes of women, and perhaps to them is owing much of the spirit which bears the noble fruit chronicled above. Their value to the Church at large as well as to the women themselves cannot be overestimated. Of late months the patriotic fervor of Lu-

theran women has carried them into extensive and intensive work for our soldiers and sailors, both through the Red Cross and through Lutheran work. The reflex joy of service is to be noted especially. Locally, Lutheran women have had a hand in nearly every charity in the city; the list of them too long for insertion here.

Our Church has given her full quota in service of local philanthropies and interdenominational activities. And in that largest service of all, which shows least in statistics, but most in results, the constant, faithful performance of the nearest duty, the meeting of every opportunity, Buffalo Lutheran women are far from laggards. Many are they who rise up and call them blessed.

Remoulding the World

(Written exclusively for LUTHER LEAGUE REVIEW.)

WHEN the sun dawned upon April 6, 1918, it marked the first anniversary of America's entrance into the great conflict that is convulsing the world. There has been no question of the wisdom of the step taken; in fact, no other course was possible for a country that had any self-respect. The ideals that permeate America come from a past that gives us just reason for self-respect. We have achieved a lofty place in the world through following ideals that often taxed the strength of weaker nations. It has always been the great moral strength of America that has carried her through in times of stress. Confident in the justice of the causes she has made her own mighty victories have been hers.

The problem with which America is face to face today is an exceptionally grave one, that will tax the uttermost wisdom of our satesmen and our citizens. That problem is no less than the restoration of peace in a world that has been literally shattered to bits.

The struggle to which America has dedicated her wealth and humanity is one that is calculated to reassert the ascendancy of democracy and equality in the civilized world. It is in no proud or pompous spirit that we go to war, but with a reverend realization of the mighty issues at stake and rather with the sense that we are instruments in the hand of God for the preservation of sacred things.

The United States is the nearest approach to an ideal in the political world.

All of the wars we have fought have been for liberating causes. In the Revolution we liberated ourselves; in the War of 1812 we made the sea free; in the Mexican War of 1846 we fought for the sanctity of the borderline; in the Civil War we freed a whole race from bondage, and in the Spanish-American War we took up the sword to defend a small and helpless power against a predatory and selfish foe. This is a record to blazon forth before the world. No country existing today can show a calendar like it. Time measures us by what we have done, and surely America has not been found wanting.

Now we are engaged in a struggle for the freedom of the world. We are fighting for the right of all nations to dwell in concord and safety, both little and big, and to abolish autocracy from the face of the globe.

In order that this may be accomplished it is necessary that enormous sums of money be raised. America has not inordinately taxed her citizens, but relied upon them to respond as volunteers in two great liberty loans. A third loan started on April 6. There can be no doubt but what the country will rise to meet it with avidity. Every self-respecting citizen should get into this loan, for it is an opportunity to prove one's allegiance to those great principles that make the United States the splendid structure that it is. Taking up the loan is answering the voice of Freedom; it is helping to remould the world "nearer to the heart's desire."

Mind the Boy

BY REV. A. T. MICHLER.

THE question can at once be asked, Why? In the first place, we are speaking of the boys between the age of ten or eleven and sixteen. How many of the boys in Sunday school attend our church services once a Sunday? Very few. Barring an interesting and enthusiastic teacher who grips the boy, how many of our boys are regular in Sunday school when they become fifteen years of age? About this time they drop out in large numbers unless the home insists upon their going and then many pretend to go but do not. Why is it that the boy of this age is not found in the so-called Junior Luther League? Because there are girls there. These are facts and not theories. As I visit around and look over the congregations and look for the boy of that particular age, I find him conspicuous by his absence. There is a reason in my mind and it is this: At this age he is growing rapidly physically and he is full of pent-up energy. Why does he like baseball better than Sunday school? Why does he like football? Why does he like to go out and camp? Answer: Because it meets the real need that this pent-up energy demands. He wants activity. Then his mind is growing and developing. He is looking for the why and wherefore of things. He will be in that state of mind when the world is opening up and when he is beginning to feel a new consciousness he has never felt before. His

spiritual life is developing. Now then that boy can be reached religiously if we know how to do it. That boy is self-conscious; that boy is full of energy and if some of these things are not met wisely from this point of view, he is going to get them elsewhere. In our modern system of education we are providing for social groups within the schools and he receives ideas and impressions from that particular center. Now to be concrete. I know some of my boys are very much impressed with a popular professor in one of our schools because he is a hale fellow well met. He likes the boys. His spiritual influence is detrimental to the boy. He is in the Catholic Church. These boys are being impressed with the wrong things religiously.

Therefore, we believe that our present system in Junior work is not meeting the needs within our Church. Consequently, in view of the fact that boys' clubs and boys' movements outside of our churches are being found necessary impresses upon us the need of meeting the situation if we want to retain our boys in loyal service to the Church. Therefore, our Boys' League and our Girls' League within our Church are necessary. The summer camp is one of the finest things, properly conducted, for our boys, and the gymnasium or a room where activities can be carried on during the winter is also a necessity.

Luther Leaguers in the Service

Church of the Atonement League, Chicago, Ill.,
Rev. T. Albert, Pastor.

Fred Nagel, Co. 6, 108th Signal Battalion.
Edwin Replinger, Co. E, 129th Infantry.
Herbert Kester, Co. F, 108th Engineers.

Bethlehem League, Chicago, Ill., Rev. H. J. Holman,
Pastor.

Emil Peterson, Battery C, 122nd U. S. Field Artillery.
Corporal James Barry, Co. I, 132nd U. S. Inf.
Sigurd Peterson, Receiving Ship, Philadelphia.
Wm. M. Anderson, care U. S. S. Chicago.
Carl Peterson, Officer, U. S. S. Jas. McGee.
Sam Peterson, U. S. S. Galatea.
Walter Frogner, U. S. S. Connecticut.
Palmer Larson, U. S. S. Utah.
Roy H. Gunderson, Bat. B, 149th Field Art., France.
Otto Jacobsen, Co. H, 343d U. S. Inf.
Harry Knutson, Co. K, 343d U. S. Inf.
Jas. Jones, Bat. B, 333d Field Artillery.

Calvary League, Chicago Ill., Rev. J. M. Bramkamp,
Pastor.

Private Lester M. Christenson, 48th Co. 4th Provisional Regt. U. S. Marines.
Private Edw. L. Christenson, 96th Co. 6th Regt. U. S. Marines.
Private Walter Wagner, Supply Co., 7th Ill. Inf.
Private Raymond Allekan, Battery B, 169th Regt. U. S. Field Artillery.
Private Harry T. Nelson, Co. C, 5th Field Battalion.
Private Leslie M. Schellie, Co. B, 5th Regt.

Raymond W. Nelson, Great Lakes, Ill.

Mech. John T. Peterson, Co. G, 131st Ill. Inf.
Corporal W. Roy Seibert, 96th Regt. U. S. Marines.
Lawrence H. Bragulla, U. S. S. Vermont.
W. C. Bloomer, U. S. S. Amphitrite.
Carl A. W. Keppler, U. S. S. Indiana.
Ernest Brihn, U. S. S. Indiana.
Quartermaster Sergt. C. Harvey Franks, Chicago.
Quartermaster Sergt. George Trick, Chicago.
Private Wm. F. Ewert, Am. Exp. Force, Motor Section Truck Co. No. 2, France.
Lieut. Geo. M. Landau, Medical Officers Reserve Training Corps.

Immanuel League, Chicago, Ill., Rev. E. Paulus,
Pastor.

Lieut. Richard M. Heim, 1st Co. Engineers.
Corporal E. S. Pettes, 132d Field Hospital Co.
Raymond Kolling, Co. A, Ammunition Motor Train.
F. S. Londelius, Co. A, 23d Engineers.

St. James' League, Chicago, Ill., Rev. A. P. Lentz,
Pastor.

Corporal Wm. Peterson, Co. F, 131st Inf.
Corporal Gus N. Holmberg, Co. C, 332d Machine Gun Battalion.

Wahoo, Nebraska, Bethlehem Lutheran Church, Rev.
L. Bonander, Pastor.

David Lind, Co. A, 314th Am. Train, Camp Funston, Kans.

Rudolph Monteen, M. D., 184th U. S. Inf., Deming, N. M.
 Rudolph Magnuson, Bat. B, 127th Field Art., Camp Cody, Deming, N. M.
 E. Miller, Co. C, 329th Inf., Camp Sherman, Ohio.
 Herbert Jockel, Co. 305, Prov. Trg. Regt., Jackson Barracks, New Orleans, La.
 Chas. Ehrhardt, Co. E, 347th Inf., Camp Pike, Little Rock, Ark.
 Marvin McNeerney, 185th Regt. U. S. N. G., Camp Sheridan, Ala., Battery E.
 Thad Corbett, U. S. Naval Hospital, Paris Island, S. C.
 Alvin Hoffmann, U. S. S. Jouett, care Postmaster, New York.
 Ralph Brokaw, 135th Field Art., Camp Sheridan, Ala.
 Valtin Wegner, Truck Co. No. 1, Div. Supply Train No. 308, care Packard Motor Co., Detroit, Mich.
 Martin Timm, Truck Co. No. 1, Div. Supply Train No. 308, care Packard Motor Co., Detroit, Mich.
 Frank Lange, 470th Aero Squadron, A. E. F., via New York.

Holy Trinity English Lutheran Church, Chicago, Ill.
 Fred A. Busse, U. S. S. America, care Postmaster, New York.
 Private Edwin Engberg, Co. A, 333d M. G. B., Camp Grant, Rockford, Ill.
 Private Henry Euch, Co. I, Reg. 4, Camp Perry, Great Lakes Naval Training Station.
 Lieut. H. B. Gengenbach, Co. A, 181st Inf., Camp Logan, Houston, Texas.
 Private Carl Hallberg, Co. A, 333d M. G. B., Camp Grant, Rockford, Ill.
 Private Edgar Jersild, 128th Inf. U. S. N. G., Camp McArthur, Waco, Texas.
 Private Alvin Lenz, Co. K, 344th Inf., Camp Grant, Rockford, Ill.
 Private Fred Kanies, Co. A, 333d M. G. B., Camp Grant, Rockford, Ill.
 Private Royal E. Miller, 419th Depot Detachment Engineers, Camp Devens, Ayer, Mass.
 Lieut. C. E. Norris, Co. A, 343d Inf., Camp Grant, Rockford, Ill.
 Private Marvin Paulsen, Battery C, 122d Ill. Field Artillery, Camp Logan, Houston, Texas.
 Lieut. Eugene Rall, 1818 Engineers, Barracks 145, Vancouver Barrack, Vancouver, Wash.
 Private Albert Sanger, Steamship Hartford, Navy Yard, Charleston, S. C.
 Private Elmer A. Schmidt, Am. Exp. Forces, Quartermaster Enlisted Reserve Corps, somewhere in France.
 Private George Sanger, Steamship Hartford, Navy Yard, Charleston, S. C.
 Sergt. D. N. Schueren, Headquarters Co., 122d Ill. Field Artillery, Camp Logan, Houston, Tex.
 Private Rudolph Schultz, Co. C, Field Signal Battalion, 33d Division, Houston, Texas.
 Sergt. Delmar Suhr, Surgeon General's Office, Nutritional Survey Board, 318 Mills Bldg., Washington, D. C.
 Private Clarence Wagner, 323 Auto Repair Co., care 313 Ordnance Dept., Camp Dodge, Ia.
 Corporal Geo. J. Brenner, 41 First St., Hoboken, N. J.

St. Paul's Lutheran Church, Glasco, Kansas, Rev. W. L. Scheding, Pastor.
 Don Studdt, Supply Co., 334th Field Artillery, Camp Pike, Ark.
 Albert Grittmann, Supply Co., 334th Field Artillery, Camp Pike, Ark.

St. Mark's Lutheran Church, Emporia, Kans., Rev. C. G. Aue, Pastor.
 Otto Koppleman, Infantry, Ft. Sill, Okla.
 R. W. Reegle, Infantry, Ft. Sill, Okla.

Zion's Evangelical Lutheran Church, Beloit, Kans., Rev. H. Psicholz, Pastor.
 John Vetter, Co. A, 353d Inf., Camp Funston, Kans.
 Dr. Fred. Rufner, Veterinary.
 Firth Charlesworth, Co. A, 110th Field Signal Battalion, Camp Doniphan, Ft. Sill, Okla.
 Charles Pratt, Co. 8, 18th Railway Engineers, U. S. Army Post Office No. 705, A. E. F., France.
 Harold Beckstrom, Bugler, Co. B, 333d Machine Gun Battalion, Camp Grant, Rockford, Ill.

Peace Evangelical Lutheran Church, New Cambria, Kans., Rev. J. H. Utesch, Pastor.
 Morris F. Bolby, Co. M, 137th Inf., Camp Doniphan, Ft. Sill, Okla.
 Claude E. Bolby, Co. M, 137th Inf., Camp Doniphan, Ft. Sill, Okla.
 Joseph R. Bell, Co. M, 137th Inf., Camp Doniphan, Ft. Sill, Okla.
 Ralph S. Croyle, 1st Aero Squadron, A. S. S. C., Am. Exp. Forces, France.
 William Vaupel, 1st Aero Squadron, A. S. S. C., Am. Exp. Forces, France.
 Roscoe Kohr, Co. M, 137th Inf., Camp Doniphan, Ft. Sill, Okla.
 Aaron Roseman, Co. M, 137th Inf., Camp Doniphan, Ft. Sill, Okla.
 Clair Roseman, Co. M, 137th Inf., Camp Doniphan, Ft. Sill, Okla.
 Emmett Stahl, Co. M, 137th Inf., Camp Doniphan, Ft. Sill, Okla.
 Walter Stauffer, Co. M., 137th Inf., Camp Doniphan, Ft. Sill, Okla.
 Geo. Raymand Wilvers, Co. M, 137th Inf., Camp Doniphan, Ft. Sill, Okla.

Scherer Memorial Lutheran Church, Chapman, Kans., Rev. I. B. Heisey, Pastor.
 Paul Sanborn, Engineers, Ft. Leavenworth, Kans. (not last address).

English Lutheran Church, Greenleaf, Kans., Rev. R. B. Perry, D. D., Pastor.
 Andrew Geffert, Headquarters Co., 353d Inf., Camp Funston, Kans.
 Lawrence Peterson, Co. M, 353d Inf., Camp Funston, Kans.

St. John's Lutheran Church, Salina, Kans., Rev. B. R. Lantz, Pastor.
 Alfred J. Beil, Aerial Corps.
 Harold Running, Kelly Field No. 1, Aviation Corps, San Antonio, Texas.

Trinity Lutheran Church, Lawrence, Kans., Rev. E. E. Stauffer, Pastor.
 Henry Albach, Belmar Radio Station, New Jersey.
 Harry Glahn, Camp Doniphan, Ft. Sill, Okla.
 Gene Glahn, Camp Doniphan, Ft. Sill, Okla.
 Howard Bishop, Camp Doniphan, Ft. Sill, Okla.
 Roy Zeisenis, Camp Doniphan, Ft. Sill, Okla.
 William Martin, Fort Sam Houston, Texas, Aerial Corps.
 Harry Zeisenis, Camp Morris, Texas, Signal Corps.

Children's Memorial Lutheran Church, Kansas City, Mo.
 Rev. R. R. Weissmiller, Chaplain, 342nd Inf., Camp Grant, Rockford, Ill.

Our Saviour's Lutheran Church, Salinas, Cal., Rev. J. K. Reed, Pastor.
 Harry Moller, Q. M. Co. 204, Camp Hancock, Augusta, Ga.
 Thomas V. Hestorff, Q. M. Co., Camp Joseph E. Johnston, Jacksonville, Fla.
 Myron Hestorff, Camp Lewis, American Lake, Washington.

The Lutheran Standard has celebrated its Diamond Anniversary. In its Anniversary Number it gave a brief history describing the difficulties that had to be overcome and the progress resulting from the faithful work of the different editors. We congratulate them.

Consecration is not wrapping one's self in a holy web in the sanctuary; it is going into the world and using every power for God's glory.—*Henry Ward Beecher.*

HIGH FLYING EAGLES

There are two animals that puzzle naturalists more than any others. They are nature's submarine and aeroplane, the whale and the eagle. It is known that whales occasionally descend as much as 3,000 feet below the surface of the sea—a depth at which, by the pressure of the water, they ought to be crushed flat. Why they are not injured, scientists have yet to discover. It is this pressure which prevents a modern submarine descending even 300 feet, let alone 3,000 feet. Eagles have been seen through telescopes to fly with apparent ease from 30,000 to 40,000 feet above sea level. At that height no human being can live, owing to the rarefaction of the air. How the birds live and fly at far greater heights than man can endure for long is a question still to be answered.—*Selected.*

The Brahmins are becoming very jealous of the Christians because the latter bid fair to surpass them in the matter of higher education. In Madras Presidency, which embraces Teluguland, only one man of forty is a Christian, but of twelve graduates one is a Christian. Five hundred of the latter are Bachelors or Masters of Arts or Laws and a goodly number have taken medical degrees.

The figures given are from the last report of the United States Bureau of Education. There are twenty-two million in school, as follows: Elementary, 19,000,000; secondary, 1,375,000; college, 216,000; normal, 100,000; professional, 67,000. The public school teachers number 566,000. The nation's school bill is \$750,000,000, which is one-third of its liquor bill.

Sven Hedin, of Sweden, who early in the European war visited the eastern and western fronts and has published his observations in two volumes, is again in Germany. He is making researches in the life of Bengt Oxenstierna, a cousin of Axel Oxenstierna, the chancellor of Gustavus Adolphus. Bengt attended the university in Rostock in 1607. In the years 1613 to 1620 he traveled in Syria, Mesopotamia and Persia. While in Persia he was the guest of Shah Abbas. Later he was mayor of Augsburg and the governor general of Livland. While in Rostock lately Sven Hedin was the guest of Duke Adolf Frederick, of Mecklenburg, who on several occasions accompanied the historian to the university library, to the city archives and the old church.

REDEEMING ROBBER TRIBES IN INDIA

It is reported that the British Government in the Bombay Presidency has turned over to the Marathi Mission of the American Board the work of instructing and winning a colony of about three thousand members of robber tribes. Similar work has been carried on with considerable success by the Madura Mission in South India. These criminal tribes were originally among the wanderers of India's population and have been both a menace to the land and a considerable expense to the Government. In the work of reform and evangelization of these tribes, as is the case with other classes, special attention must be given to the instruction and training of the children.

TO DOPE THE CHINESE

The National Association for the prevention of Tuberculosis has discovered that the United States Department of Commerce is recommending China to American patent medicine interests.

Before China has recovered from the effects of the opium that was foisted upon it by Western civilization, it is now proposed to dope the celestials with patent medicine, and it is certainly an unchivalrous thing of the United States Government to help to foist this new evil upon a helpless race.

As no drug or specific cure for this disease has yet been found, this patent medicine exploitation of consumptives is worse than robbery.—*The Watchword.*

"Now when Jesus was born" the world became a new world. Jesus changed everything. A significant and hopeful restlessness stirred to its depths the whole ocean of human society with all its urgent but aimless interests. Drawn by the magnet of a star, wise men came from Eastern lands to see him who had drawn them, and men nearer the center dreamed broader and brighter dreams as if their minds had been touched by light which suffused the startled sky.—*Joseph Parker.*

Oh sing unto Jehovah a new song; for he hath done marvellous things: His right hand, and his holy arm, hath wrought salvation for him. Ps. 98:1.

Fellowship with the Lord makes the believer fruitful. Lack of fellowship leaves the life barren and powerless.

Among the Papers

THE CAMPAIGN FOR FUNDS

Whatever will be the results of the present campaign for funds for the soldiers and sailors, it will be a valuable lesson in raising money for church purposes. Our larger organizations and the numerous institutions and activities call for new methods, if we are to pay as we go and avoid borrowing thousands of dollars every year and wasting good money paying unnecessary interest. Under the conditions our pioneers worked, we must admire their ability to build the Church as they did, but everybody realizes that the former systems of church finance are now antiquated and no longer suit the changed conditions. When the new Church was organized last year, the very wise provision was made to turn the business part of the Church over to men with business experience to make sure that everything would be handled in a business-like way.—*The Lutheran Church Herald*.

BOYS WHO ARE CHOOSING THEIR LIFE WORK

1. Consider the work for which you are best fitted, physically, by temperament, and taste. Consult your parents and pastor.
2. In selecting your work, think of the future. Many kinds of work open to a boy end when he is eighteen or twenty, and then you will have to begin again. Be sure the work you select leads to something more than it offers at the beginning.
3. Learn a trade if you can. Remember, ninety per cent. of the boys are earning their living by their hands. Working with your hands makes your brain strong and gives you a double chance in life.
4. Stay in school as long as you can; and if you are forced out early, endeavor to learn a trade or that which will be of value to you later in life at the same time that you are making a living.
5. Choose no life work without duly considering the ethical questions of "working for money alone," "working for family or craft or self," and your evenings and leisure hours.—*From "Marching Manward."*

THE WEEPING OF THE CHILDREN

Great, big New York! Great cruel city! Oh, what a story is told in this item which the *Evening Mail* of that metropolis places on its front page as a plea for the refusal to allow Italian dreams of sunken gardens to obtrude themselves upon the children's play vista. Says the *Mail*:

"Four thousand nine hundred and sixty-six children have been killed or injured while at play in the streets of this city so far this year.

"One hundred and ninety-nine were killed or died in hospitals. Many of those who recovered will remain crippled.

"Forty-two child victims of the streets were recorded yesterday; one was killed.

"The Mayor's committee is planning a sunken garden in Central Park on the thirty-eight-acre site of the old reservoir. This acreage, if used as playground and swimming pool, would take 20,000 children off the streets daily."

Childhood crushed out of existence by the demand of some one for more money, or more pleasure, or something highly artistic to look at—oh, great cruel city, how can you do it? The utter folly of fighting for humanity somewhere else, while allowing it to be trampled under foot pitilessly in this fashion! God give you, New York, the power to see as noble duty in saving your own offspring as you have sensed and sought to perform in saving the people of other lands.—*World Herald*.

A WORD FROM THE NATIONAL LUTHERAN COMMISSION

"The National Lutheran Commission is profoundly grateful to the Lord for the spirit of devotion and generosity which He has put into the hearts of all our people. It believes it has received from the Church; and is deeply moved by this great evidence of confidence in the cause, for which the Commission exists; an intensified consecration to the true welfare of our soldiers and sailors fills the heart of every member of the Commission. It now asks for the constant prayers of the Church that it may be faithful in its ministry.

"On behalf of the Commission.

"F. H. KNUBEL, Chairman."

KHAKI TESTAMENTS FOR THE ARMY AND NAVY

The American Bible Society has just completed the furnishing of 500,000 copies of its Service Testaments bound in khaki to the American soldiers and sailors through the Young Men's Christian Association, being half of its promised gift of one million volumes. It appears as if the total amount will be ready for the Army and Navy before the time promised in spite of all the unprecedented delays due to the severe winter, fuel and transportation conditions. We are averaging 10,000 copies a day.

BOOK REVIEWS

"A CONGREGATION'S CALL TO ITS PASTOR, A CONTRACT," by Prof. George Scheid. Lutheran Book Concern, Columbus, Ohio. Single copies 10c postpaid; 12 copies, 75c; 100 copies, \$5.

This is practically a paper read at a meeting of the Brotherhood of the Norwalk-Pontiac parish, and met with such favor that the Brotherhood decided to have it published.

"CHURCH, STATE, AND DRINK TRAFFIC," by E. Cronewett, A.M., D.D. Lutheran Book Concern, Columbus, Ohio. Paper, pp. 64, single copy, 20c postpaid; 12 copies, \$1.80.

This little pamphlet treats among other subjects of "The Church and the Grog-shop," "Use, Misuse and Abuse, the Principle Included," "The Position of Scripture," "Saloon, Traffic and Politics," "Lust and Lure," "The Church and the Church Member," and "Drink Traffic in Foreign Mission Fields."

"LUTHER PICTURE," Kroening, in sepia print, with either English or German markings. 35c postpaid.

"BIBLICAL HERMENEUTICS," by George H. Schodde, Ph.D., D.D., Professor of Theology in the Evangelical Lutheran Seminary, Capital University, Columbus, Ohio. Cloth, pp. 285. Price, \$1.50 postpaid.

While this book was in press its distinguished author, Dr. Schodde, was called to his eternal rest. When the proof pages of this book came off the press, Dr. Schodde was with the great majority. The proof pages, therefore, were read by other persons. A few changes in construction were also made. The leading purpose of this volume is to bring Bible facts to bear on Bible interpretation. The main object has been to have the Bible interpret itself. Dr. Schodde, while adhering strictly to the old historic principles of the Lutheran Church, says that he is "convinced that even now the Holy Spirit is still operative in the Church and has taught the people of our times also some new things concerning the deepest of all deep books—the Holy Scriptures." We quote the following as the standpoint of the Biblical interpreter:

In the Scriptures there is no such restriction of the self-interpreting principle, but its application is absolute because they are divine in origin and contents. This rule accordingly means that whatever the Scripture says concerning themselves, their divine truth, harmony, unity, errorless contents, and the like, must be accepted as a basis with which all the rules of Hermeneutics used in their interpretation must be in complete agreement. The Bible does not give special rules for its interpretation, although in some cases, as in the use made of the Old Testament in the New, in the explanation given by Christ of two of His parables. (Matt. 18, 18 seq. and parallels, and Matt. 13, 36 seq.), we have several instructive precedents for correct interpretation; the Bible, however, does give those facts and data concerning itself upon which all Biblical interpretation must be founded.

The book will be of service not only to the trained pastor, but also to all intelli-

gent Bible students. The many readers of the writings of Dr. Schodde, throughout the Church, will be glad to possess a copy of this book.

"COMMON SERVICE BOOK WITH HYMNAL," authorized by the General Synod, the General Council, the United Synod in the South. Cloth. Introductory price, \$1.50. Lutheran Publication Society, Ninth and Samson streets, Philadelphia.

This book has occupied many years in its preparation. There are two parts to the book—The Service and The Hymnal. It is a stout volume. It will make you both glad and sorry. Glad for many additions, sorry for many omissions. Some features of this new Hymnal are attractive. The inclusion of the Epistle and Gospel for the days of the Church Year is a distinct gain. The provision for special days (pages 153-162), the arrangement of the Canticles, the Calendar and the General Rubrics, are gains. The arrangement of the hymns according to the Church Year and placing after each heading as after "Christian Life" (page 410) of additional suitable hymns and the copious indices, are gains.

Hymn No. 578, the last hymn in the book, has a special interest for the Luther League. This hymn is the well known Luther League Rally Hymn, copyrighted by the LUTHER LEAGUE REVIEW. The words of this hymn were written in 1893 by Mrs. Lillian Weaver Cassaday and the music was written by Dr. George C. F. Hass in 1893. It will be noticed that the refrain has been changed from the original. As originally written the chorus was:

All hail, our Royal Colors,
For kingly lives unfold,
Beneath our Luther Ensign
Black, red, white, blue and gold.

At the suggestion of the committee having in charge the preparation of the Common Service Book with Hymnal, the Executive Committee of the Luther League of America consented to adopt as the refrain the words as they appear in the new book. They are:

All hail, our glorious Saviour!
We march where Thou has trod,
To seek Thy House of Triumph,
The City of our God.

These words were written by Mrs. Margaret R. Seebach, and meet the requirements of the standard of hymnology adopted by the committee.

It will be a matter of gratification to the Luther League of America to know that the Rally Hymn has been inserted in the Common Service Book with Hymnal. We wish for the new Hymnal a favorable reception and a hearty welcome.

HIS MOTHER LOST HIM

She was too busy studying about the customs and conditions among the heathen in India and Japan. She was president of the Ladies' Aid, "loved" conventions, had much writing to do and entertained frequently. When her son came to need what only a mother can give, her grip had slipped, and the road to his heart was blocked by what she "fellows around the corner" said.

A FALSE HUMILITY

There is a false humility, which is marked by two signs; first, a reluctance to enter upon the work of God, on the ground of incapacity. The true soldier of Christ says, "These are not my words or my works; I am doing my Master's work, and using my Master's weapons in my Master's service." False humility is detected, secondly, by self-consciousness. If you think you are humble, you never are.—*Arthur T. Pierson.*

SUGAR AND MORMONISM

Mormonism is one of the ugly blots on America, and yet every family in the country is contributing to its enrichment.

The Mormon Church is now the richest church in the world, and when it wants more money it can get it by putting up the price of sugar. The sugar business in the United States is controlled by this Church. It has fourteen sugar factories in Utah, Idaho and Oregon. When the war opened, it is stated, the sugar merger, which had been effected in the office of the Mormon prophet, raised the price of sugar four and half cents a pound, realizing for the church, it is asserted, \$9,000,000.

Frank J. Cannon, who knows Mormonism well, is authority for the statement that when the price of sugar goes up one cent a pound, the church trust clears \$2,000,000.

Its commercialism, placing unlimited funds at its disposal, is one of the strong factors in Mormonism.

THE LOYAL LUTHERAN CHURCH

Loyal! Charges of disloyalty against certain members of the Lutheran Church in the United States should not be allowed to reflect upon the patriotism of the Lutheran church as a body. Whether inspired by the criticism aimed against it or not, the fact remains that in getting out a booklet, entitled "Christian Service in War Time,"

the Lutheran Church has done perhaps what no other denomination has done. It is suggested that churches have an honor roll for the names of all in military or Red Cross service, and that when enlisted men depart they be asked to come forward after the general prayer for a word of encouragement and of "exhortation to serve their country in the fear of God." A part of the booklet is devoted to special advice to enlisted men, reminding them that the Church is praying for them, and that Church as well as country is expecting much of them. The descendants of the Pilgrims could not express themselves more patriotically than these Lutherans whose fathers came from Germany.—*Leslie's.*

LET IT SWEEP ACROSS THE SEAS

The Bible is not given to a people exclusively for their own use. It is the food of the whole world, the volume from which whatever is human must draw the soul's sustenance. And no more right have a people to keep this book to themselves, whilst thousands in other lands are worn down by moral famine, than they would have to hoard the earth's fruits, if their own wants were supplied, and the cry of starving multitudes swept across the seas.

It is food for the whole world.

"WHAT'S THE TRUTH?"

War stories, always on the wing, I fear me, oft are fictions, and travelers come up and spring their endless contradictions. I can't imagine where we're at, as I compose this sonnet; one man is talking through his hat, another through his bonnet. One man, who's just returned from France, who's seen the armies fighting, says, "Kaiser Wilhelm's name is Pance—he's beaten at this writing." I go outdoors to celebrate, my soul is glad and sunny; then comes along another skate, who says, "Don't get too funny. The Kaiser's strength is unimpaired, in fact, he's growing stronger; don't fool yourself and think he's scared—he'll fight for nine years longer." One day I read the submarines are knocked out by the British; I prance like springald in his teens, I feel so gay and skittish. And then I read another tale, which starts the teardrops flowing; the efforts of the British fail—the U-boat graft is growing. What is the truth? Where are we at? Produce the facts, doggone it! One man is talking through his hat, another through his bonnet.—*Selected.*

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✧ Editorial ✧

THE PARABLE OF SPRING

Spring is a season of reawakening. Our Luther Leagues should not lag behind the procession, but should put new life into their work, and make this season one of greater activity and interest in the work that is before us than has been manifest during the usual lethargy of winter months. A great opportunity for service is before us, and a still greater responsibility is upon our shoulders in these times of strife. The young people must do their part in keeping our people and our nation from forgetting God in their confidence in the strength of arms. Our mission is a great one, and the sooner we realize it and strive to fill our niche in national reconstruction the greater will be our influence.

WAR TIME SERVICE OF THE LUTHERAN CHURCH

The biggest thing the Lutheran Church in this country ever undertook was the Campaign for a War Fund of \$750,000 to provide for the welfare of Lutheran Soldiers and Sailors. The Lutheran Church will follow her men in the ranks and upon the ships, to France, and will look after their welfare when the Stars and Stripes wave under the lilies of France. The amount raised will exceed the most sanguine expectations. According to the Treasurer of the National Lutheran Commission, Hon. E. F. Eilert, publisher of the LUTHER LEAGUE REVIEW, the Fund at this writing approximates \$1,500,000. The original budget included the following items: Equipment for Chaplains, \$25,000; Camp Pastors' Salaries and Expenses, \$400,000; Assistance to Churches near Camps, \$40,000; Work in France, \$50,000; Building of Huts, \$125,-

000; Song Books and Service Books to given Soldiers and Sailors, \$35,000; Care of the Wounded and Emergency, \$25,000. These amounts were the minimum required for 1918. The response of the Church indicated the power of the denomination when united. Marshaled under enthusiastic leadership, it has given an answer that leaves no question as to its ability and purpose. It marks a new era in the Church's history. It means larger things for the future. It is an undeniable note of progress. Larger and better days are before us.

SUCCESSFUL METHODS FOR THE DEVELOPMENT OF A LOCAL LEAGUE

For the success and further development of its work, it is absolutely necessary that the Local Luther League can feel its obligation to the Luther League of America. One of the State Presidents has said, "The League is dependent upon the National League for its literature, topics, hymnals and other features that make the movement a genuine one in the Church." The Local Leagues can be mighty factors if they will support to the utmost the literature of the Luther League of America. The Luther League of America cannot enlarge its sphere of activity as it would desire without this help. Local Leagues can help the cause of the National organization by getting every member to subscribe for all the literature published by the Luther League of America. This possible assistance of the Local Leagues would materially help to strengthen the National work.

METHODS OF DISTRICT WORK

Local organizations can carry their interest in League work into the District League. Co-operation between the Local and the District League can be developed

to co-operation between the District and the State League, and where interest is awakened the co-operation of the Local with the District, and the District with the State, and the State with the National will put the whole organization into harmonious touch with its various parts.

One way to get into touch with the National organization is to arrange conventions so that National officers can visit District and State conventions. It is the most practical way of having the Luther League of America represented. It also provides a way for the Local Leagues to come into touch with the officers of the entire organizations, District, State and National. Only by co-operation upon the part of State and District officers can the Luther League of America reach the general body of Luther Leagues. It would seem that in arranging conventions, District and State officers should have this in mind. It will help the District and the State and be beneficial to the general work of the League as represented by the National organization. It will help the District League to bring the Local League up to the highest standard of efficiency.

TRAVELING MEN AND THE LEAGUE

When the Luther League work was first started in one of the Eastern States, one of the most efficient men the Luther League movement ever had was a traveling man. He was connected with a news company. He had a certain territory which he covered regularly and he never lost an opportunity where there was a church to do good work for the League. He would make it his business to arrange a meeting with the pastor of the Lutheran Church in the town in which he happened to be. In that way he practically organized one of the District Leagues in the State in which he lived. Leagues who happened to have men connected with the Church and the League who are traveling men, if they can get them to use their influence in this same way, can be guaranteed good results. One of the Western Presidents has had a similar experience. A traveling man said to the President that he would be able to give considerable of his time in the development of the League. He is a traveling man who gets into every part of this Western State.

He inquires regarding the Lutheran churches and gets the information as to whether or not they have a League, and whether it is affiliated with the State work. In this way he is helping the work of the Extension Committee, of which he is a member. It puts the State work into touch with every society within its boundary. This traveling man turns over his information to the State President.

Commercial firms use the system of keeping in touch with their trade. A firm will keep in touch with the local trade, keep informed as to the best goods to present to the public, and will follow the information imparted by their traveling men. This same principle of work could be adopted in the District. From the District it can be extended to the State, and anything of interest going on is soon brought to the attention of various officers within the State boundaries. It is a good plan, worth trying wherever an interested Luther Leaguer is also a traveling man with his evenings at his disposal.

AN EXAMPLE

In the United Free Church of Scotland Mission in China there is a Chinaman named Kan who was an idol maker with a large business and who has a son who has given him much trouble. One day, in the preaching hall the father heard the preacher say that God was the heavenly Father of men. At once he thought, "What if I am giving my heavenly Father the same feeling of distress that my son is giving me!" He became an inquirer, and turned out all his stock of idols. "I have lost my business," he said, "but never mind, I have found a peaceful heart." His customers were exceedingly angry with him because they said that all the idols they bought from him had now lost their efficacy.

ONE OF GOD'S BEST GIFTS

The law of the Sabbath is one of God's best gifts to men. If He had not provided it, man would have had to arrange some equivalent of it. For man and machinery alike need occasional quiet to let the oscillation of activity die down and the excited atoms cool and be still. The law of the Sabbath, like all of God's laws, turns out to be not an arbitrary rule imposed on life, but a necessary principle grounded in life's deepest character.—*Dr. Speer.*

Luther League Supplies

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"These are the best topics ever issued for use at young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society."

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Luther League Reading Courses

Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can easily be secured, as will be noted below.

Quadri-Centennial Course

Life of Luther, Dr. Wm. Rein; The Truth of the Apostles' Creed; Lutheran Manual; History of the Reformation, Peters; Praying and Working; Schoenberg Cotta Family, or choice of Friar of Wittenberg, Knight in Grey, or Blind Girl of Wittenberg.

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Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—The American Lutheran Publicity Bureau of New York City, an organization of the enterprising younger men of the Missouri Synod, are doing a notable service for that portion of the church in production of numerous tracts which are getting wide recognition and circulation. In fact, this is the chief business of the Publicity Bureau thus far, although it aims for general newspaper publicity for our Lutheran Church.

—Rev. F. B. Clausen, of Wilmington, N. C., has accepted a call to succeed Rev. H. C. Wasmund, of St. John's Church, Brooklyn.

—Rev. George H. Gomph, D.D., pastor of our church at Pittsford, N. Y., for over fifty years, and well known to Luther Leaguers, died on March 9, aged seventy-five years.

PHILADELPHIA

—The Virgin Islands, formerly known as the Danish West Indies, had belonged to Denmark for a period of over 200 years, during which time the Danish Government cared for the spiritual welfare of the Lutherans on the Islands. In 1917 the United States Government purchased the islands, and all connection, both political and ecclesiastical, with Denmark ceased. This left the Lutherans there without support, and being too weak to maintain themselves, they sent a delegation to the meeting of the General Council recently held in Philadelphia to ask for assistance. Favorable action was taken, arrangements were made for the appointment of a board and the calling of a superintendent, and \$10,000 has been appropriated annually for the prosecution of the work.

—Mr. Fred P. Rath, one of Philadelphia's active young laymen, several weeks ago left for Camp Mead, where he was assigned to the quartermaster's department. Mr. Rath, who had been very active in church and Sunday school work in Zion's Church, at once interested himself in the young men, with the result that he has organized a Bible class, which meets Wednesday evenings and which numbers fifty.

—Hon. Henry J. Steele, a member of St. John's Church, Easton, Pa., has announced himself as a candidate for re-election to Congress. Mr. Steele has served in the Sixty-fourth and Sixty-fifth Congresses. He was a member of the important Judiciary Committee in both sessions. Muhlenberg College conferred the degree of LL.D. on Congressman Steele in 1915 and Lafayette College honored him in a similar manner in 1917. Mr. Steele was at one time a member of the executive committee of the Luther League of America.

BOSTON

—St. Mark's Church, Rev. Edwin Lund Miller, pastor, reports a total income for the past year of \$4,673.09. Of this sum \$817.85 went for the benevolence. During the year \$1,000 from the loan of the Church Extension Society was returned and a small reduction made in addition on the mortgage debt. The congregation at present has a debt of \$4,319.17 to the Church Extension Society and of \$4,585 on first mortgage.

BALTIMORE

—The church will greatly mourn the loss of Miss Mary Hay Morris, a most active, gifted and beloved worker. She had been suffering from serious ill-health for the past two months, compelling her to resign as corresponding secretary of the W. H. and F. M. Society of the General Synod. She died at her home in Lutherville, Md., February 21, and was buried in the family plot in the cemetery at York, Pa., February 23. Miss Morris was the daughter of one of the fathers of the church, the late Rev. John G. Morris, D.D. LL.D.

—Mr. M. P. Moller, Hagerstown, Md., entertained the employees of the famous Moller Pipe Organ Works of that city recently with a banquet in honor of the completion of the twenty-five hundredth Moller pipe organ. There were more than 500 present.

—Mt. Zion Lutheran Church, near New Market, Va., is building a tower for a 2,000 pound bell which cost \$100, the gift of Mr. Frank Hess.

—Two new Lutheran pastors have recently been elected for congregations in this city: Rev. J. B. Rupley, of Boonsboro, Md., was elected to fill the vacancy at St. Mark's Lutheran Church, the Rev. William A. Wade having taken charge of the Lutheran Church at Govans (Baltimore). Rev. Henry Manken, Jr., pastor of St. Luke's Lutheran Church, Baltimore, was elected pastor of the Lutheran Church of the Incarnation, recently established in this city.

BUFFALO

—The Church Home for the Aged reports that the debt on its property valued at \$66,000 has been reduced to \$11,000. During 1917 the income of the institution was \$7,992.91. The Women's Auxiliary, Mrs. Seligman, president, paid \$1,000 on the mortgage and \$606 of the pavement taxes. A number of rooms in the institution have recently been renovated and refurnished.

CHICAGO

—According to the statistics available for 1916, Chicago reports a total of 211 Lutheran

(Continued on page 22.)

EST. 1877

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Luther League



SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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✂ All communications regarding membership, constitutions, statistics, etc., should be addressed to the General Secretary, Harry Hodges, 838 Drexel Bldg., Philadelphia, Pa.

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Sec., JAMES MCCALLISTER, 408 No. Lakewood Ave., Baltimore.

Treas., HELEN STEGMAN, Baltimore.

NEW YORK

—The New York State Luther League will hold its twenty-fifth anniversary convention at Brooklyn, May 21, 22 and 23, 1918. It will meet in St. Luke's Church, on Washington avenue near De Kalb avenue, Rev. Dr. Snyder, pastor. A very interesting, inspiring and instructive program has been arranged. Every Luther League and Young People's Society, regardless of synodical relations, is urged to send delegates and thus help to make this the most successful convention ever held. For further information communicate with Mr. Clarence C. Dittmer, secretary, 286 Park place, Brooklyn, N. Y.

—The Luther League of Gilead Church of Brunswick, Rennselaer County, has recently furnished the altar of the church with a full set of rich and beautifully decorated cloths for the various seasons of the church year. This League holds the record of graduations from the Luther League Reading Course in the National League and is still at work on the course. Miss Mary F. St. John, the efficient secretary of the State League, is the local president.

A. & S. DISTRICT

—The Luther League of Emmanuel Church, Albany, Rev. A. B. Obenschain, pastor, has added fifty-two new members to its rolls during February, 1918.

Rev. G. T. Heintz, of Saugerties, N. Y., has been called to become pastor of the recently united Holy Trinity and Redeemer Congregations of Jersey City. Rev. Heintz is one of the most active pastors in the work of the Luther League of New York State, and has served as member of the State executive committee.

NEW JERSEY

—To the Luther League of New Jersey: Co-operation is necessary for success. Will you do your share and see that your 1917 dues are paid immediately? Our treasury is low, and it is almost time to pay 1918 dues. Do your bit. Please remit to Blanche Davies, State treasurer, 14 Monroe street, Riverside, N. Y.

PENNSYLVANIA

—The 1918 convention of the Luther League of Pennsylvania will be held in the First Church, Greensburg, June 25, 26 and 27, of which the Rev. C. P. McLaughlin, D.D., is pastor. The theme of the convention is "Onward for the King." This subject will be presented in the three evening addresses as follows: "The State of Pennsylvania Lies Before You—Onward for the King," to be delivered by the Rev. G. Franklin Gehr, president of the Pittsburgh Synod; "The Glory of Leadership Lies Before You—Onward for the King," by the Rev. William H. Feldman, pastor of Union Church, York, and "The Kingdoms of This World Lie Before You—Onward for the King," by the Rev. J. C. Kunzmann, D.D., superintendent of English Home Missions of the General Council. In addition to these there will be addresses on "The Luther League and the Merger," "The Lutheran War Commission" and "Preparing for Peace." The following conferences will be conducted: Junior Work, by Miss Brenda Mehlhouse, of Norristown; Intermediate Work, by Rev. E. A. Trabert, of Lima, Ohio; Senior Work, by Karl J. F. Wilharm, of Pittsburgh, and a conference for pastors by the National Secretary, Harry Hodges, of Philadelphia.

B. M. & C. DISTRICT

—The district Luther Leagues for Bucks, Montgomery and Chester Counties, Pa., held their twenty-fourth annual convention February 22 in Emmanuel Church, Pottstown, Pa., Rev. I. B. Kurtz, D.D., pastor. Prof. Ober Morning, principal of the Pottstown High School, delivered the address on "The Weight and Worth of True Christian Character." The theme was further discussed by Rev. Charles G. Beck, who took as his subject, "Weight and Worth of the Awakened Life," his address having special reference to the Quadri-Centennial celebration and its results. In the evening Rev. E. P. Pfattheicher, Ph. D., of Philadelphia, delivered the address on "Worth Grows Under Imposed Weight." Special conferences were held during the day on "Co-operation" and "The Machinery of the Local League," by Mr. William Menges and Mr. Harry Hodges. A special conference for Juniors was conducted by Mr. Christian Huber. The statistician reported a membership of nearly 2,500 in the district. The Leagues made a perfect record in the payment of their debts to the State and National Leagues. A special donation of \$50 as a contribution toward the National War Commission was voted. The officers for the coming year are: President, Mr. L. F. Waidelich; vice-presidents, Messrs. H. M. Lessig and Samuel Moore; recording secretary, Miss Sarah Mayberry; corresponding secretary, Miss Eva Savacool; treasurer, Mr. J. H. Wisler.

—The York District Luther League has issued a folder with the names of speakers and the list of musical talent available for young peoples' meetings in the district. On April 14 it is proposed to have a surprise night in the district; speakers and members of the musical bureau will be in every society and will talk on the subject, "Greater Co-operation Among Lutheran Young People." A button with the Luther League emblem and the following letters on it: "S. & M. B. Y. D. L. L.," standing for Speakers and Musical Bureau, York District Luther League, is given so they may be known wherever they visit.

PITTSBURGH DISTRICT

—St. John's Luther League, of New Castle, at a recent meeting chose the following officers for 1918: President, Leslie Rawle; vice-president, William F. Gilbert; recording secretary, Grace Ziegler; financial secretary, Stella Diefenderfer; treasurer, Mildred Gilliland; pianist, Adelpa Rosameyer; assistant pianist, Helen Adams; librarian, Clyde Bishop. The League is using a systematic form of remembering the young men of the congregation now in camps and in France, four of which were League members.

—Rev. C. R. Botsford, of Pennsylvania, writes: "Among the auxiliaries of the Church the Luther League has been a mighty force in developing the youth of the church and in bringing our several general bodies ever nearer together. The present movement that will unite three of our bodies owes much to this organization. One of the delightful experiences of our recent visit to Zion Church, Glen Rock, was the large attendance at Luther League. The boys' chorus was very inspiring.

WASHINGTON, D. C.

—On March 5 the services of the Luther League Central at the Gospel Mission were conducted by the League of Zion's Church; the pastor, Rev. Richard Schmidt, delivered the address, and the choir furnished special music.

—The regular quarterly meeting of the Luther League Central for the season was held on Tuesday evening, March 19, at Keller Memorial Church. The speaker for the occasion was the Rev. Prof. Henry E. Jacobs, D.D., LL.D., dean of the seminary at Mount Airy. Dr. Jacobs had for his subject, "Living Issues for the Lutheran Church," and dwelt on the great matters of interest to the Lutheran Church of our country at this time. Members representing all the Lutheran churches of the city were present. The choir of Keller Memorial Church rendered special music. At the close of the services a large number of pamphlets and small books from our Lutheran publication houses were sold by the literature committee.

OHIO

—The District Luther League of Northeastern Ohio held its twentieth convention in Bethany Lutheran Church, Cleveland, February 22. Rev. R. H. Gerberding addressed the convention on "Awake, Put on Thy Strength." Miss Norma M. Petersen gave the address of welcome. After roll call Mrs. F. G. Zwerner, Akron, gave a report of the State convention at Galion. The president made the following recommendations: 1. That a press committee for the REVIEW be appointed, composed of the secretaries of each League with the district secretary as chairman. 2. That an efficiency committee be appointed by the president, whose duty it shall be to help organize new Leagues or rebuild old ones. 3. That the executive committee be given power to arrange a fall meeting if necessary. 4. That the District Jubilee Fund be paid in full. At the afternoon session Sister Carrie Gick, of Akron, spoke on "Deaconess Work." She explained the character and duties of deaconess work and made some helpful suggestions. "Our Church's Service in War Times" was the subject of a paper by Miss Elizabeth Grafton. Mr. T. O. Struchen discussed "Standard of Efficiency for a Luther League." Among the suggestions he made were the following: At least half of the enrolled membership present at all meetings; punctuality in attendance; all the officers always present; no useless arguments in business meetings but refer all matters for discussion to committees, and every member to take some part in the meeting. A number of interesting questions were discussed by various members during the Round Table, which was in charge of Mr. A. E. Albright, of Akron. Raymond Lutz, of Camp Sheridan, spoke on the work of the Y. M. C. A. and the camp pastors. After reports by the committees, the following officers were elected: President, Mrs. F. G. Zwerner, Akron; vice-president, Mr. Glenn Staaf, Barborton; recording secretary, Miss Litta Stauffer, Cleveland; treasurer, Miss Dorothy Kuhlman, Youngstown. The address of the evening was delivered by Rev. A. O. Becker, of Cleveland, who gave a very interesting and instructive travelogue on India.

MANSFIELD DISTRICT

—The fourteenth convention was held in Shelby, February 22. Miss Cleone L. Schupp, of Bucyrus, read a paper on "The Value of Our Topics." A symposium on "Luther League Values" considered the following: (a) "The Educational Value." (b) "The Spiritual Value." (c) "Spiritual Value of Giving and the Religious Value." Rev. Kramer, Galion, told about the Luther League Reading Course.

"Our Work in India" was the subject of a paper by Miss Doerrer, of Ashland. The speaker of the evening was Rev. Paul W. Koller, Mansfield, who had as his subject "The Opportunities and Responsibilities of Our League in the Present World Conditions."

SPRINGFIELD DISTRICT

—One of the largest and most active Luther Leagues in this district is that of St. Luke's Church, Rev. E. L. Moerke, pastor.

WISCONSIN

—Under the direction of the Luther League of the First Church, Plattville, Rev. E. M. Bakken, pastor, an illustrated trip was given through the Americas on a recent evening. The League has presented a service flag to the congregation in recognition of the boys of the parish in the army and navy.

IOWA

—After an extended campaign which met with many ups and downs, the Luther Leagues of the Wartburg Synod have finally succeeded in collecting the entire purchase price of the pipe organ which they were instrumental in placing in the chapel of Wartburg College, Clinton, Iowa. The organ has already been in use at the college for nearly two years.

—The executive committee of the Luther League of Iowa met at the home of J. L. Berger, Cedar Rapids, Iowa, on April 7, to make arrangements for the coming convention. The Cedar Rapids local League has extended an invitation to entertain the convention at the First English Lutheran Church, Rev. J. O. Simon, pastor.

KANSAS

—An Intermediate Luther League has been organized in St. Mark's Lutheran Church, Atchison, Kan. The first meeting, held on the evening of March 3, was very successful, and prospects are bright for a successful organization. St. Mark's already has live Senior and Junior Leagues.

—Mr. Cletus E. Buehrer, vice-president of the Luther League of Kansas, is president of the Topeka Luther League, which will entertain the State convention. All communications regarding entertainment should be sent to him or to the president of the Luther League of Kansas, Mr. Evan W. Tonsing, Atchison, Kan.

SOUTH DAKOTA

—The Luther League of the Norwegian Lutheran Church, Sisseton, S. Dak., presented a play, "The Y and U," on February 27, which was a decided success. Not only was this play given entirely by home talent, but it was also written by members of the local League. It was appropriate to the present time and dealt principally with the Y. M. C. A. work in the army cantonments. The Luther League Orchestra furnished the music and a number of vocal solos were rendered.

OUR CHURCHES AND INSTITUTIONS

(Continued from page 19.)

churches and missions. Of these 11 churches were organized prior to 1870; 20 before 1888; 33 before 1890; 39 before 1900; 44 before 1910; 26 before 1915, and 109 during 1915. Accord-

ing to districts the Lutheran strength is distributed as follows: North Side, 21 churches; Northwest Side, 63; West Side, 20; South Side, 49, and suburbs of Chicago (Cook County), 57 churches.

—Governor Lowden, the popular Governor of Illinois, in conveying his congratulations to the Lutherans, on the campaign for funds for religious work in the army camps under Lutheran auspices, wrote as follows: "We cannot be too liberal in our expenditures for the moral and spiritual welfare of our boys in camps and at the front. It gives me pleasure to mail you a check for \$100 for the cause."

MINNEAPOLIS

—John H. Thompson, a prominent Lutheran business man of Minneapolis, Minn., has enlisted in Y. M. C. A. work behind the lines in France. Formerly he was in the investment banking business in New York City for fifteen years.

—Out of nearly 3,700 men in the 136th Second Minnesota Infantry, nearly 3,000 acknowledged connection with some church, the Lutheran Church leading with 882 members.

SOUTH DAKOTA

—Gov. Peter Norbeck, the Lutheran Governor of this great empire state, contributed \$350 to the war fund in the drive the Lutheran Church made for funds on behalf of her soldiers and sailors.

OMAHA

—The marriage of Rev. P. M. Lindberg, superintendent of the Immanuel Deaconess Institute, Omaha, Neb., to Sister Anna Flint, formerly Mother Superior at the institution, took place in the Bethlehem Church, Joliet, Ill., December 7. Rev. J. M. Rydman officiated.

SEATTLE

—Rev. Frank S. Beistel, who has been financial agent for Thiel College, has received and accepted a call to Holy Trinity Church, Seattle, Wash.

—The Danish Seamen's Mission Society celebrated its fiftieth anniversary on November 12, 1917. In 1864 Norway organized a like society to look after its seamen in foreign ports. Soon afterward a similar society was organized in Sweden. In 1867 Denmark followed suit. The Denmark society is doing work in the following eight cities: London, Hull, Newcastle, Hamburg, Libau, Ghent, New York and San Francisco. The society has an income of about 18,000 crowns.

—The death toll of Protestant ministers in France given by the Rev. A. E. Victor Monod, chaplain in the French army:

"I speak only of Protestant ministers, of whom there are 1,000 in France. Of this number 450 ministers and 120 theological students, a total of 570, have enlisted. Of the ministers 27 have been killed, 5 of them being chaplains. Thirty-one theological students and 102 ministers' sons have been killed. The number of decorations received by ministers are: Legion of Honor, 7; Croix de Guerre, 113, and Medaille Militaire, 7."

—The statistician of the Missouri Synod reports the contributions in the various districts for church purposes during 1917 to have been \$1,473,818.26. This is an increase of \$578,312.35 as compared with the contributions of the preceding year.

—Honor Roll—Trinity, Reading Pa., Rev. E. P. Pfatteicher, D.D., 59; Zion's, Renova, Pa., Rev. L. C. M. Weicksel, 14; Keller Memorial, Washington, Rev. S. T. Nicholas, D.D., 41.

COLUMBIA, S. C.

—Rev. W. H. Greever, D.D., editor of the American Lutheran Survey, Columbia, S. C., has been asked to give some time to the work of the National Lutheran Commission for Soldiers' and Sailors' Welfare. He is temporarily assisting in this campaign with his office at the New York City headquarters.

—Rev. Prof. L. G. M. Miller, D.D., born at Strasburg, Va., 1848, died at Columbia, S. C., January 20, 1918. Dr. Miller was widely known, highly honored and greatly beloved, in the Lutheran Church in the South, to whose service he gave the best years of his life.

—Rev. C. E. Weltner, D.D., died at Brunswick, Ga., December 22, of pneumonia. He was born in Germany and came to this country when a young boy. He had served at Augusta, Ga.; Columbia, S. C., and Brunswick, Ga. Dr. Weltner, though blind, had a markedly successful ministry. He memorized the pericope so that he could recite the gospel and epistle for the day from memory. In 1909 he gave one of the most acceptable baccalaureate sermons at Hartwick Seminary, among the long list of sermons of exceptional merit delivered on such occasion.

—Prof. George B. Manhart, occupying the chair of history in Baker University, Baldwin City, Kan., has received the appointment of assistant director of a branch of the American Library Association, located at Camp Travis, San Antonio, Texas. This association is under the supervision of the training camp activities of the War Department. Professor Manhart is the son of Dr. F. P. Manhart, dean of the theological department of Susquehanna University.

—Immanuel, Omaha, Neb., Rev. E. G. Chinlund, pastor. At a festive congregational gathering, Thursday, January 24, funds were secured for the proposed remodelling of the church. Within twenty-five minutes \$4,330 had been subscribed. The Young-Ladies' Society served refreshments. Great interest is manifested in the proposed improvements upon the venerable and massive church edifice, which was built thirty-six years ago. As an evidence of the change which has taken place in the membership since that time, it was mentioned that only twenty persons who belonged then are still members of the congregation.

A Service Flag containing sixteen stars and also an American flag had been donated by one of the members. The flags were unveiled while the names of the sixteen men represented by the stars were read, and "America" was sung by choir and congregation.

—One of the larger living houses on the so-called Ingersol farm, near Wittenberg, Wis., owned by the Norwegian Lutheran Church and formerly the location of the Bethany Indian Mission, was burned to the ground Saturday night, January 12.

—More than one-fourth of the native baptized Christians of Africa are Lutherans, the converts numbering altogether 575,000, of whom 120,000 are Lutherans.

Luther League Topics

First Sunday after Trinity. June 2, 1918.

REPENTANCE VS. PENANCE

Luke 15:17-19.

DAILY BIBLE READINGS.

Monday—Morning, Acts 9:1-43; evening, Joshua 10:1-15.
Tuesday—Morning, Acts 10:1-33; evening, Joshua 11:1-23.
Wednesday—Morning, Acts 11:1-30; evening, Joshua 23:1-16.
Thursday—Morning, Acts 12:1-25; evening, Joshua 24:1-31.
Friday—Morning, Acts 13:1-52; evening, Judges 2:1-23.
Saturday—Morning, Acts 14:1-28; evening, Judges 6:1-40.

HINTS FOR LEADERS.

A well planned meeting is always a successful meeting.

Open meeting in usual way, using a praise service of songs.

Psalm, Scripture and prayer.

Presentation of topic. Have some one define Repentance. Have some one define Penance.

General discussion of the subject. Arrange with four or five members before the meeting that you are depending upon them to lead in this discussion.

Several sentence prayers.

Hymn. Announcements. Benediction.

(Topic reviewed by Rev. Paul G. Krutzky.)

Repentance Defined.—In the Bible words are used in a wider and narrower sense. Among these is the word repentance, which is sometimes used for the whole process of conversion. It comprises two things, sorrow and faith. Our lesson deals with the repentance of the prodigal son. When he came to himself, he came to know himself as guilty and lost. His repentance was real and led to action. He loathes his sin and mourns over it. Driven by his desire to flee from it and seek deliverance, he goes back to his father's house. Repentance in its simplest term means change of mind. Luther says it means "to assume another mind or disposition; make a change of mind and passover of spirit." He confesses that once there was scarcely a word in all Scripture more bitter to him than the word repentance, but later it became for him a word sweet and grateful. He later made this definition larger by including the manner of effecting this change, viz., the grace of God.

An Act Leading to Faith.—In his first Thesis Luther says: "When our Lord Jesus Christ says repent, He means that the whole life must be a repentance, i. e., a turning from sin to God. Repentance is an act whereby we turn from that in which we had formerly delighted to that which we had formerly hated. True repentance leads to faith, and in a certain sense the greater the repentance the greater the faith. It

differs from remorse because remorse leads to despair, whilst repentance leads to life and salvation. Peter was repentant, Judas remorseful. There is no true repentance except that which begins with the love of righteousness and of God."

Penance, Its Origin and Relation to Repentance.—The sacrifices of God are a broken spirit. When a man repents his spirit may be said to be broken. Repentance, therefore, is spiritual, whereas penance has to do with acts as such. The latter is a word coined by the Church and not of the Bible. Penance contains the idea that man can do something to atone for sin. This idea is still current, for men will always seek to do something in order to be saved. It is colored by the spirit of the times in which it arose. The 95 Theses of Luther show the difference between repentance and penance. Penance was something done in order to satisfy a deserved punishment. The Roman Church claimed that full forgiveness of sin was impossible without it. The priest promised absolution to those only who confessed. This absolution worked forgiveness of sins and freed from eternal punishment. But in order that such forgiveness and freedom might be realized, the one who was absolved must discharge heavy burdens of temporal punishment; penances imposed by the Church. If he failed to satisfy these here, he must do so in purgatory. Thus penance became an act whereby the sinner sought to make satisfaction for his sin. It seeks to do by outward acts what Christ has done for us. This idea of penance opened the way for the sale of indulgences, against which Luther protested and wrote his 95 Theses. The Roman Church had used penance in the place and sense of repentance. Luther in his second Thesis claimed that the word repentance cannot be understood to mean the sacrament of penance, which, according to the Council of Florence, 1439, consisted of hearty repentance, private confession and satisfaction.

Salvation Not by Penance, But by Repentance and Faith.—Our salvation rests upon repentance and faith. We are forgiven and accepted by God not because of what we do, but because of what we are in Christ. Every blessing comes through the channel of faith. Man is sure of forgiveness because of the promise in the Word of God. Forgiveness therefore rests upon

His promise and not upon our deeds and prayers. Repentance must never become the emphatic element whereby forgiveness is to be obtained; for depth of sorrow is of very little value outside of Christ's promise in his word. Finally, our best satisfaction, to speak with Luther, is never to sin, and to do all that is good to our neighbor, be he friend or enemy.

Bible References.

Mark 1:15; Joel 2:12; II Cor. 7:10; Luke 22:62; Matt. 27:3-5; Ps. 51:3, 4, 9, 10; Acts 4:4; Eph. 3:12; Heb. 12:17; Jas. 4:14.

Second Sunday

after Trinity.

June 9, 1918.

THE DEACON AND THE DEACONESS (Missionary)

I Tim. 3:8, 9; Rom. 16:1.

DAILY BIBLE READINGS.

Monday—Morning, Acts 15:1-41; evening, Judges 1:1-25.

Tuesday—Morning, Acts 16:1-40; evening, Judges 13:1-25.

Wednesday—Morning, Acts 17:1-15; evening, Judges 14:1-20.

Thursday—Morning, Acts 18:1-28; evening, Judges 15:1-20.

Friday—Morning, Acts 19:1-41; evening, Judges 16:1-31.

Saturday—Morning, Acts 20:1-38; evening, I Sam. 1:1-28.

HINTS FOR LEADERS.

Use the opening and closing services given in the Luther League Hymnal.

Psalm 23 read responsively. Gloria Patri. Hymn 61. Scripture lesson, I Tim. 3:8, 9; Rom. 16:1, read by the leader.

Collect, "For the Sick," p. ix in Hymnal. Hymn 228. Remarks by the leader. Hymn 236.

General discussion closed with a summing up by the pastor.

Lord's Prayer. Doxology. Benediction.

(Topic reviewed by Rev. Paul W. Roth, Milwaukee Hospital.)

The Deaconess.—Perhaps the call has already reached you through the preaching of the Word, and you feel that you ought to offer yourself for the female diaconate. What is the first step you must take to become a deaconess? The very first thing is to lay the whole matter before God in the way you learned at your mother's knee. Ask Him to make it unmistakably plain to you if He wants you to make this your life work. When you are sure you are ready to do His will in the matter He will make His will plain to you, but not before then. Only "he that willeth to do My will shall know." The next thing to do is to talk it over with your pastor. He can give you much help and valuable counsel. He knows you, perhaps even better than you know yourself. If he encourages you then it is time to write to the Motherhouse of your choice and ask for application blanks and instructions how to fill them. If possible you ought to visit a Motherhouse, see the

work, become acquainted with the Sisters, and incidentally better acquainted with your own innermost heart, for such a visit will raise a lot of heart-searching questions. Only don't allow these to frighten you unduly. Humbly admit the truth about yourself both to yourself and to God, and set about making the improvements you find necessary. God helps that sort of people wonderfully. Make out your application. Enter as a probationer. And even if you should discover at the end of six months or a year that you are not suited to the work and can never become a deaconess, the time you have spent at the Motherhouse will always be counted by you as time most profitably spent. Should it become clear to you that God wants you to be a deaconess, then there opens before you a most wonderful career, a life work, a joy-bringing and joyous ministry such as few are permitted to enter. To bring Jesus, and His love and peace, into homes and hearts that have been dark and sad and wretched for want of Him—can any calling be greater than this? Whether you become a deaconess or not, make your life count for Him.

The Deacon.—The modern male diaconate had its beginnings in Fliedner's work at the Rauhe Haus, Hamburg, where he introduced the "family system" in child saving work, appointing a "housefather" or "Brother" over each group of ten or twelve children. Today there are seventeen Diakonenhäuser, with over 3,000 deacons, on German soil. They receive training in these homes just as the deaconesses do in their Motherhouses, and then they are sent to labor in the various fields, caring for the sick and decrepit, conducting Christian inns, labor colonies, asylums, acting as managers and teachers in child-saving institutions, homes for epileptics, feeble-minded, deaf, dumb, and blind and other defectives, some serve as lay preachers, city, seamen's and diaspora missionaries, and in time of war, plague or calamity they render heroic service wherever most needed. God speed the time when our American youth will be found spiritual enough to make possible the male diaconate in our country!

The Councilman.—"Deacon," in this country, is nearly always understood to mean one who serves on the church council. The study of this topic should help to make it plain that the true councilman is an N. T. Deacon, not merely an honorable personage. The duties of the church council should be studied carefully in every church, not only by the councilmen themselves, but by every member of the congregation. Such a study

would soon result in the election of the best and most consecrated and willing members to this important office and at the same time raise the standard of what constitutes a faithful deacon. No man should be elected deacon because of social prominence, nor for the sake of conferring an honor upon him and arousing his interest and activity, still less because he has held that office so long that no one can remember the time when he wasn't a deacon. Our churches are suffering from these mistaken ideas of the deacon and his function. He is more than an usher. His heroism must be greater than that required to pass the plate. Turn to your Church Book and study every word of the minister's address to newly elected church councilmen, for there you will find a clear, definite, concise summary of the duties of a deacon. It is too long to reprint in this paper, but no one has prepared this topic who has not read and studied that address. What we want is deacons who are men of faith and prayer and pure personal piety, without being unreal; men who are students of God's Word, doers as well as hearers, aggressive, alert, ready to take the initiative in all worthy church plans and enterprises; men whose eyes are ever watchful for the comfort and welfare of the worshippers, keeping the church premises clean, free from whatever is out of place in the house of God, not only as concerns things but also in regard to activities, i. e., ways and means of raising funds and promoting sociability; men whose spiritual life makes it easy and natural for them to visit the sick, pray with those who desire it, and in every way supplement the work of the pastor of the congregation. These things are not given a man by a majority vote of the members present. He must earnestly seek them and exercise himself in them by the grace of God's Holy Spirit.

Bible References.

Jas. 2:17-20; Rom. 4:3-8; Rom. 3:20; Acts 13:39; Rom. 6:18-22; Jas. 3:17; Heb. 6:10; Acts 9:36; I Tim. 2:10, 5:10; Neh. 3:14 cp. Heb. 6:9, 10.



Third Sunday after Trinity. June 16, 1918.

WHAT IS FAITH?

Heb. 11:1-6.

DAILY BIBLE READINGS.

Monday—Morning, Acts 21:1-39; evening, I Sam. 2:1-21.

Tuesday—Morning, Acts 21:40; 22:29; evening, I Sam. 3:1-21.

Wednesday—Morning, Acts 22:30; 23:35; evening, I Sam. 4:1-22.

Thursday—Morning, Acts 24:1-27; evening, I Sam. 5:1-12.

Friday—Morning, Acts 25:1-27; evening, I Sam. 7:1-17.

Saturday—Morning, Acts 26:1-32; evening, I Sam. 8:1-22.

HINTS FOR LEADERS.

Hymn, "My Faith Looks Up to Thee."

Prepare scriptural verses pertaining to the subject and have members read these. Eight or ten is enough. Distribute these before meeting.

Use opening service as usual with the 46th Psalm. Scripture reading.

Introduce speaker. Discussion. Hymn or solo. Hymn, "The Lord My Shepherd Is," or "Nearer, My God, to Thee."

Offering. Announcement. Prayer. Benediction. (Topic reviewed by Rev. George C. Loos.)

As I Cor. 13 is the great Biblical chapter on love, so Heb. 11 is the great chapter on faith. In order to discover how such prodigious feats as therein described could be performed by faith, we naturally ask, What is faith?

I. Faith Means Belief.

Primarily it is intellectual assent, accepting without doubt historic facts; as, for instance, we believe in Niagara, Gibraltar, Pompeii, Jerusalem, Sinai, Euphrates, God; or, we believe in the Battle of Gettysburg, the discovery of America, the siege of Jerusalem, the conquest of Rome, the birth of Jesus Christ. Faith means our mental attitude, agreeing that these things are so.

II. Faith Means Belief Plus Trust.

It is expressed in the statement that a man has faith in himself, meaning that he has confidence in his own ability, in his own power to accomplish things. So, if a man has faith in his friend, it means that he trusts his friend's integrity, honesty, love. So, again, if a man has faith in God, it means not only that he believes in the existence of God, but that he has confidence in the character and integrity of God, and trusts the judgment of God as the Supreme Being.

III. Faith as Described in the Bible Means Even More.

It means belief plus trust plus worship. Mere intellectual assent is not sufficient as a religious requirement. The devils believe and tremble. They have faith in His existence; they *know* that He lives, but they have no hope of His favor, no trust that He will spare them. So another factor is added in the equation of faith. It means belief plus trust plus worship. A man may believe that God is, and that He is good. But that is not sufficient. A true faith in God requires also that the man "diligently seek Him." Heb. 11:6. That means that he must seek to find out what kind of a Being God is; what is His nature; what is His relation to the world, and its inhabitants; what is His will; what are His commands; what is His power to enforce His commands or punish the transgressor; what is to be the benefit of serving Him or the disadvantage of not doing

how He is to be served, and when, and where. That is the securing of the knowledge necessary for worship, the studios preliminary. Follows necessarily the exercise of the will on the basis of the knowledge secured, and that is worship. The process may be, and often is reversed; that worship goes before much knowledge, and information comes with worship. That is the case with children, and it is largely true of other worshippers. But knowledge is desirable for adequate worship, so St. Paul says to the Athenians, Acts 17:23, "Whom ye ignorantly worship, Him declare I unto you."

III. Biblical Faith Means Belief Plus Trust Plus Worship Plus Love.

No amount of faith is adequate without the vitalizing, transforming power of love, or faith without love is craven, full of fear. But with love it is filial, candid, completing the relationship of a son and his father.

IV. Christian Faith Means the Certitude, the Absolute Conviction that Jesus Christ Is the Only Possible Saviour.

"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent." John 17:3. "I believe" is not guesswork, nor speculation, nor theorizing, nor what is often expressed in the words "I think," "I believe," is commonly used. Faith is absolute, unshakable conviction. Much of the so-called Christian faith falls far short of that God-given (Eph. 2:8), heaven-reaching, Christ-dwelling, indwelling, unequivocal, unswerving, undeviating conviction which is our Christian faith. Faith is firm, for it is founded upon a Rock. It is solid, the substance already enjoyed of the things to come.

V. Sublimity of Faith. It is a mighty, moving power. Belief in their own powers has led men to try, to challenge, to dare, to risk everything. The confiding faith in Jesus has transformed men by the sublime miracle of regeneration, and impelled them to evangelize continents, generations, millennia, a whole world!

Faith in Christ as our Saviour alone secures salvation for us. Acts 16:31. But that saving faith never remains alone. James 2:17, 18, 26. It is the root, out of which grows our Christian life as the stem, with good thoughts, words, and deeds, as the flowers and fruits.

Bible References.

Heb. 11:6; James 2:19; Rom. 10:10, 14; Mark 16:15; I Tim. 1:15, 16; II Tim. 4:8; Eph. 3:12; I Jno. 1:7; Gal. 2:20; Numbers 23:19; Jas. 1:6-7; I Jno. 3:12; Col. 1:12-14.

Fourth Sunday
after Trinity.

June 23, 1918.

THE REFORMATION IN SCANDINAVIAN COUNTRIES

(Historical—June 24, 1523—395th Anniversary)

Luke 24:45-48.

DAILY BIBLE READINGS.

Monday—Morning, Acts 27:1-44; evening, I Sam. 9:1-27.
Tuesday—Morning, Acts 28:1-31; evening, I Sam. 10:1-27.
Wednesday—Morning, Rom. 1:1-15; evening, I Sam. 12:1-25.
Thursday—Morning, Rom. 1:16-32; evening, I Sam. 13:1-14.
Friday—Morning, Rom. 2:1-29; evening, I Sam. 15:1-35.
Saturday—Morning, Rom. 3:1-31; evening, I Sam. 16:1-23.

HINTS FOR LEADERS.

Hymn 204. Psalm 46.

All unite in the following prayer: "Merciful Lord, we beseech Thee to cast the bright beams of Thy light upon Thy Church, that it being instructed by the doctrines of the blessed Apostles, may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. Amen."

Paper on "The Reformation in Sweden."

Hymn 207.

The leader should have some of the League members to give short talks on the Reformation in Norway, Denmark, Scotland and the Netherlands.

Hymn 140.

Summing up of topic by the pastor.

Regular closing exercises with benediction by the pastor.

For reference see "The Lutheran Encyclopedia," by Jacobs and Haas.

(Topic reviewed by Rev. Lars Harrisville.)

Norway.

The bishops were the forerunners of the Reformation in Norway. Fortunately they were prominent and able men. Their power was not materialistic, but on the hearts of the people, through the faithful preaching of the Gospel. They were chaste, kind to the poor; they had well trained children, chaste wives. They preached the Word so that the poor received comfort and strength. The Roman clergy, however, was void of love for the sheep and the Kingdom. The moral condition of the priests was bettered because of celebrity's waning power. Peter Pallodius translated an epitome of Luther's catechism in 1541. At times the awakening was retarded. The intelligence of the people was meager. Violence was often used against the messengers of the new doctrines. Few were the men who ventured to missionate among the mountain men of the north. Erik, the first Lutheran minister in Norway, was persecuted and slain. The earnest and faithful bishops caused ignorant ministers and people to read and study their Bibles and other Christian books.

In Bergen, Anton, a monk, preached the Evangelical doctrines. Jorgen Erickson, Bishop of Stavanger, "the Martin Luther

of Norway," introduced several reforms among the people. At first they were opposed. Eventually, they succeeded. Geble Pedersen, of Bergen, and Jens Nilson, of Oslo, were other devout, gifted bishops who disseminated the new doctrines. Of Peder Pallodius it was said, especially, that he had a special compassion for the multitude, who were as sheep without a shepherd. These were the pioneers of the Reformation among the people, who had been shackled to ignorance by the Roman clergy. The Reformation had not succeeded if these prelates had not each one in their diocese so faithfully taught and lived the Lutheran doctrines. The bishops of the early Reformation period were indeed examples to their flocks and us. To them we owe untold gratitude in maintaining the Church of the Reformation. The more we learn to know Jorgen Erickson and his powerful influential message, the more we recognize in him that deep tone of repentance which characterizes the preaching from the Norwegian pulpits.

Denmark.

Hans Tausen was a blacksmith's son. Through him the Reformation was brought to Denmark. He was born in Fyn, Denmark, 1494. He became a monk. The Prior of the cloister sent him to Germany. The object was that he might become an opponent of the new movement. He was forbidden to go to Wittenberg. So he went there secretly. There he heard Luther. His wonderful message of sin and grace moved his heart to follow him. Like Nicodemus he kept the truth secretly for a while. But he could not hide his light under a bushel any longer. On Holy Thursday, 1524, he preached on the Atonement. The Prior discovered his mistake, so he thrust him into prison. There he met another Prior, Peder Jensen. He planned to convert Tausen to Catholicism, but even Jensen was moved to permit him to preach. The crowds who heard him became so dense that Jensen regretted his license. He too would imprison Tausen. He dared not for the people. King Frederick chose him as his chaplain and promised him liberty. The churches were overcrowded, but the large edifices were closed, so he preached from the doorsteps. Finally the doors were broken in and he preached in the churches. During the delivery of a sermon the bishop sent a message for him to come to him, but he replied: "I am in the service of a greater Lord than the bishop." He refused to come. Malmö was another center for the spread of the new apostolic doctrines. Klaus Mortensen, a cooper, preached in the open air. At first he was refused the use of the

churches. Results were marvelous. Monks and nuns left their cloisters. Chaste and happy homes reigned instead of wickedness. In Odessa, 1529, liberty was proclaimed to all. The king from henceforth verified all ordinations, instead of the bishops. Paul Helgeson, a learned monk, opposed him. Through him the bishops regained their power temporarily. The citizens would not tolerate Hans Tausen to be shorn of liberty to preach. Violence would have been meted out to Bishop Ronnov had it not been for the intervention of Tausen. King Christian the Third was a Lutheran. He asked the people if they would follow the bishops. They all declared "We will stand by the Gospel." This was Denmark's final stand against Rome. Henceforth it became and still remains Lutheran.

Sweden.

Two prominent men figure in the Reformation in Sweden. Both were brothers and sons of a blacksmith—Olavus and Laurentius Petri. Olavus was the more prominent of the two. He had been in Wittenberg as Luther nailed the 95 Theses on the door of the church. He returned to Sweden full of holy fire. The King, Gustav the Second, supported the Reformation. He became chancellor to the Bishop. He translated and expounded the New Testament. He was secretary of the city of Stockholm. He established the Reformation. The Romanist Bishop Brast opposed him. At first the people favored the Romanists. Then the King ordered his secretaries to speak in Latin. The people protested that they did not understand it. "Why, then, do you tolerate the mass in a strange language?" All complaints against Olavus were futile. Missionaries were sent to Lapland. These were the first Lutheran missionaries to any country. Olavus wrote several books. The first Swedish hymn book was published by him. Twenty-seven of these hymns are in the present Swedish hymn book. He excelled Dr. Galle, the Catholic prelate. He was a faithful preacher of the Lutheran faith. The Council of Upsala, 1593, crowned his efforts for the evangelical truths. A statue of his is placed in front of the great church in Stockholm.

Laurentius Petri—Sweden.

He was the first Archbishop of Sweden. Born in 1499 he studied in Wittenberg. He married the niece of his Queen. He opposed the King for his immorality as well as the Jesuits. Melancthon was his model. He opposed the substitution of water in the sacrament. He improved upon the translation of the Swedish Bible. He also translated Luther's Small Catechism. Olavus,

brother, was the greater of the two. He, more than any others, confirmed the work of the Reformation in Sweden. For forty years he stood at the helm in his country.

To Gustavus Vasa, King of Sweden, must be given the credit of being Patron of the Reformation and one of the founders of the established Church of Sweden. He wrote to his people "from the doctrine of the holy and pure word of God, with the knowledge of the true God, which I derived from it, you can never separate me, as long as I live."

His sincerity has been questioned. However, his last words to his people were: "I ask my dear, good Swedish men to forgive me the faults I may have committed. They were not wilfully committed!" Thus died the King who was a good father for family and nation.

Bible References.

Isa. 53:6; 54:17; 50:8-9; Gal. 3:11; Rom. 8:24; Ps. 102:2-3; Eph. 1:6; Acts 4:12; Rom. 5:18-19; I Jno. 1:9; II Cor. 5:21; Isa. 61:10; Jer. 23:6; 33:16; Titus 3:7; Rom. 8:30; Gal. 2:16-21.

Fifth Sunday after Trinity. June 30, 1918.

SATAN: WHO HE IS AND WHAT HE DOES

Matt. 4:1-11.

DAILY BIBLE READINGS.

Monday—Morning, Rom. 4:1-25; evening, I Sam. 1:1-58.
Tuesday—Morning, Rom. 5:1; 6:2; evening, I Sam. 1:1-21.
Wednesday—Morning, Rom. 6:12-18; evening, I Sam. 1:1-24.
Thursday—Morning, Rom. 7:1-25; evening, I Sam. 1:1-42.
Friday—Morning, Rom. 8:1-11; evening, I Sam. 1:1-23.
Saturday—Morning, Rom. 13:1-7; evening, I Sam. 1:1-22.

HINTS FOR LEADERS.

Collect, No. 4 on page 10.
Hymn. Psalm 91. Gloria Patri.
Sentence prayers. Scripture lesson, Matt. 4:1-11.
Luther League topic, presented by member of League. Remarks by leader.
Topic in REVIEW, presented by member.
Hymn.
Have some one give the different names by which Satan was called in the Bible, giving references.
Have another one give character of Satan in three-minute talk.
In another three-minute talk give instances of temptations by Satan.
In another, give instances of possession by Satan's demons.
Have general discussion of subject by Leaguers.
Close with hymn and Lord's Prayer.
Suggested hymns, 202, 204, 196, 142.

(Topic reviewed by Rev. P. G. Krutzky.)

A Person.—When we ask the question, "who is this?" we look for an answer that will satisfy us as to the personality of the one whose identity we wish to establish. Thus, in answering the question, "who is Satan?" we answer first of all he is a per-

sonality. He is not like God an uncreated spiritual being, but a creature having bodily form. Originally he was a good angel, but because of pride was cast out of the company of the good. He is not simply the principle of evil which lays hold on the evil in men's hearts, for every principle only becomes effective through personality. His power is great, but it is less than that of God's, whilst greater than that of man. He does not and cannot work absolutely. He can only spoil and destroy that which is created. Hence his power is permissive, and God's greatest triumph is to restore that which Satan spoils. He is the author of every sin and evil in the world, and this sin stands in close relation to the sin begun by him in heaven.

His Various Names.—Next we naturally ask what is his name. Names not only go to distinguish one person from others, but often mark one person, portray his qualities or peculiarities. Satan is known by various names which characterize his different activities and qualities. The word Satan in the original Hebrew means adversary. This name is given him because he is hostile to all goodness, and opposes God and man. Again he is called the god and prince of this world because he has a great kingdom, having principalities, powers and demons under him. Satan is commonly known as the Devil, the evil one. He is, however, not the only devil, but the chief of many, the greatest of the fallen spirits. He is called Belial, the useless or worthless one. He is also called the Tempter, for he constantly tempts men to do evil, and tempted the Saviour. He bears the title of Prince of Darkness, but he can change himself into an angel of light. He is also known as the serpent, a murderer and liar from the beginning, the father of lies, the wicked one, the strong-armed one, the Dragon of Revelations, the accuser of our brethren.

What He Does.—Satan's activity is great in range and continuance. Since he is the author of sin and evil, every evil work and sin in the world can be traced back to him. His chief work is to persuade men to sin. He does this with great cunning, using his own agents to further his work. He tempts men through the desires of their own hearts, through the objects of sense around them, and through wicked men. Especially would he hinder men from believing the truth, and desires nothing better than to have every one a member of his kingdom, and to this end tries to prevent men from accepting the salvation offered by God in the Gospel. Having access to men's hearts he easily de-

(Continued on page 34.)

Intermediate and Junior Topics

JUNE 2.

Repentance vs. Penance.

By Marion Hirzel.

Scripture Lesson—Luke 15:17-19.

General Truth—There is only one way to receive forgiveness of sins and that is to be sorry for them, confess them, and then ask for forgiveness. Never can we receive it by paying in a material way.

Point of Contact—If you have displeased your parents by not heeding their advice, and you realize your mistake, be man and woman enough to go to them immediately and tell them that you are sorry for what you have done and ask them to forgive you, and promise them to try and do better the next time. That shows true repentance. Do not think that you accomplish the same end by simply giving them a gift of some kind.

Lesson Developed—In telling the parable of the Prodigal Son, Christ states that after this young man had received from his father all of his portion of the inheritance, he went away from home because he thought he could have a better time. He formed acquaintances of the wrong kind and soon found that after he had spent all of his money, they cared no more for him. He fell lower and lower until he finally became a tender of swine. While feeding them one day, he suddenly realized his own condition, and acknowledged to himself how foolish and sinful he had been. He resolved that he would go to his father and tell him how he regretted his acts and ask for forgiveness and the privilege of occupying even the lowest place in his home.

This was the first step toward repentance. There is no repentance unless there is sorrow for the wrong done and a desire to do better in the future. Following the sorrow should come the confession and the request to be forgiven. If we are truly sorry, we will be willing to acknowledge our wrong and ask forgiveness. In this parable Christ gave us an example of repentance and our church teaches us that this is the only way that our sins can be forgiven.

This is not the teaching in the Roman Catholic Church. It requires all of its members, after confessing the sin which they have committed, to pay a certain amount of money to the church. It claims that this is necessary for forgiveness of sins. This is called a "penance."

The Indulgences which were sold by the Roman Catholic Church in Luther's day and against which he fought, were practically the same thing only instead of paying for the forgiveness of a sin already committed, the people paid for the permission to commit the sin.

JUNE 9.

The Deacon and the Deaconess.

By Marion Hirzel.

Scripture Lesson—I Timothy 3:8, 9; Romans 16:1; Hebrews 11:1-6.

General Truth—The deacons and deaconesses in the church should be men and women of strong Christian character.

Point of Contact—The Luther Leaguers and Sunday school scholars are those to whom the church looks today for future deacons and deaconesses. Are you shouldering your part of the work in the League now so that when the call comes to carry on the greater work of deacon or deaconess, you will be ready to answer it?

Lesson Developed—When the Christian church was first established, Christ charged the disciples to attend to the affairs of it. This they did personally as long as they were able to, but as the church grew and new ones were formed in the various cities and towns, it became necessary for the disciples to leave them for a while as they visited others. Some one must be left in charge so that the work would continue. Therefore the disciples looked to the members of the church to find men willing and able to do this work. Naturally the men who were chosen were those who were interested in the affairs of the church and who lived a pure and commendable life. They were men who were serious thinkers; who were sincere, not saying one thing to one person and the very opposite to another; who were not fond of wine or other intoxicating drink; who would not sell their consciences for money and who were strong and steadfast in the faith as were Abel and Enoch, for they walked with God and lived lives pleasing to Him.

These men were called deacons, and so today in all churches there are just such men who attend to the business affairs of the church and who assist the pastor wherever possible. In our Lutheran Church these men promise in the presence of the whole congregation to be faithful to their charge and to lead good lives themselves.

But the care of the church was not only left under the guidance and control of men; the good women were also asked to assist. There were a number of such women mentioned in the Bible but the only one spoken of in our lesson is Phebe. St. Paul writes to the people in Rome that they should receive her kindly because of the good she had done to others as well as to him.

Just as in those times there were women who devoted their time and talents for the furtherance of Christ's kingdom, so today we have women known as deaconesses who do a wonderful work of mercy. The deaconess is able to go into the home where there is sickness and nurse the patient as well as to manage the affairs of the home. She visits the homes that are destitute and brightens them with her ministrations. In fact she does such a great work that she has become an indispensable part of the Christian church and is honored and commended by all.

Hints for the Leader—Have some one relate the story of Abel, Gen. 4:2-11.

JUNE 16.

What Is Faith?

By Rev. F. W. Friday.

Scripture Lesson—Hebrews 11:1-6.

General Truth—The argument of the writer of the Epistle to the Hebrews is intended to show those Jews who had become converts to Christianity that in becoming Christians they were following the logical development of God's plan for the salvation of the world. He would have them understand that they were not departing from what their fathers had been taught, but on the contrary were accepting God's increased and fuller revelation of Himself as it had come in Christ. Hence he mentions many Old Testament characters with which they were all familiar. "The Elders" are mentioned in our lessons as those who obtained a "goodly report." These elders were all the fathers in

Israel who, because of their worth, were now highly honored, but their worth consisted in the fact that they were men of faith.

Point of Contact—Faith is belief. *Faith is a relation with God.* You know God has a will or a wish, a burning desire about us. He wants to save us. Therefore, unless something comes in between our souls and God's will or wish to save us, we are not saved. This something is faith.

Lesson Developed—1. Unless God should make provision for our being saved, we could not be saved. We are all sinful by nature. We know this when we see a little baby crying from "temper." The mother often says, "The baby is not sick, it is crying because of temper." Now temper is nothing else than sin. Therefore it is easily seen that the youngest child—yes from very birth—is sinful, and we sin as we grow up.

2. Therefore God makes provision for this sin to be overcome. He sent Christ into the world. Christ took this sin of ours, and took at the same time the punishment which God would visit upon us who are sinners. Christ paid the penalty for us. Our faith is that which causes us to know and to believe that all God's promises to us are real and true; that He has spoken the truth to us. Faith believes even though it cannot see what God does or understand how He does it.

3. Ever since Adam and Eve sinned against God's will, there has been sin. There will be sin as long as men are in the world. But Christ has taken away its penalty and punishment. Faith is that bond which joins us to Christ and saves us. God's love is over all, and unless we push His love aside we receive what His love gives. When we do not push it aside but believe that He does for us all that He promises, then we have faith and by faith we are saved.

JUNE 23.

The Reformation in Scandinavian Countries.

By Marion Hirzel.

Scripture Lesson—Luke 24:45-48.

General Truth—God's word must be taught in its truth and purity over all the earth.

Point of Contact—Are we endeavoring to study the Bible as it is written or are we guilty of perverting parts of it to suit our convenience?

Are we helping to have God's truth preached in all lands. We believe that the Lutheran faith is the best, we should therefore see to it that it is preached all over the world.

Lesson Developed—After Christ's resurrection he appeared to the disciples when they were together and explained many things in the Scriptures which they did not understand. He told them that it was necessary for Him to suffer and die and rise from the dead in order that the sins of all people might be forgiven. He said that this truth should be preached in all lands.

The disciples did teach and preach the true doctrine of forgiveness of sins but it became very much perverted as time went on until in the sixteenth century the people were in great ignorance in regard to it.

This led to the reformation in Germany. But it did not stop there, it spread into all of the countries in Europe. In Sweden and Norway there were men who had associated with Luther and Melancthon and who had been so much impressed with their teachings that they endeavored to further the work in their own countries.

There were several attempts in Sweden toward reforming the church but none of them were entirely successful in themselves. It large-

ly depended upon the king. During the reign of Gustavus Vasa the first decisive step was taken toward reform. He strongly favored the reformation but the people still seemed inclined toward the old faith. Finally, when he compelled them to choose between his resignation or the reformation, they preferred to keep him and accept the reformation. Under his direction the New Testament and Luther's Prayer Book were translated so that the people could read them for themselves and later on the entire Bible was completed in the Swedish language. After his death there was great danger of going back to Catholicism and it was not until Gustavus Adolphus became king that the reformation had a sure foothold and the Augsburg Confession was adopted.

Denmark and Norway had much the same conditions. The church and state were so closely connected that the king played a large part in determining what the religion should be. For a while it would seem as though Catholicism would hold sway, but the growth of the reformation was inevitable and finally the Roman Catholic religion had to give way. The king, Christian III, had the Catholic bishops imprisoned and formally dethroned and seized the monasteries and used them for public purposes such as hospitals and schools. The Augsburg Confession was accepted as the basis for the new religion and the reformation permanently established.

JUNE 30.

Satan: Who He Is and What He Does.

By Marion Hirzel.

Scripture Lesson—Matt. 4:1-11.

General Truth—Satan never comes out openly but is always on the alert unknown to tempt even the strongest Christian.

Point of Contact—Have you a friend who would lead you from the Lord's house on Sunday? Or one who tells you that your parents' advice is old-fogish and things are different now? If so, beware.

Lesson Developed—The Bible does not tell us that Satan assumed any bodily form when he tempted Christ in the wilderness and yet it says he led Him to certain places and it also says that he spoke to Him. Whatever form he took then, it matters not, but the thing which should concern us is as to how we might tell him now.

If Satan went about in the world as he is generally pictured—a hideous red being with horns, it would be a very easy problem to discern him and resist him. Unfortunately this is not so, nor does he ever take any specific form. To one person he will be one thing and to another something entirely different. In fact he comes to the same person in many different ways. He may take the form of a person, possibly a friend, who will cunningly prevent us from following the commands of the Bible.

Then again he may appear in the form of a desire when we are all alone—a desire to participate in some forbidden practice. Or possibly only our thoughts will be the weapon he will use. To those who are employed, the temptation may be to neglect some part of the work and to those in school it may be the opportunity to cheat or steal someone else's knowledge and pass it for their own.

There are so many ways in which Satan appears that it is not possible to describe him in any one. Each boy or girl must learn just where his or her weakness is and then fortify that place against him. He comes in the most

subtle way and strikes at the weakest place. No one is so strong or so good as to make the devil afraid or to be secure against him. Even Christ, who knew no sin, was tempted by him. On one occasion, when Christ was in a physically weakened condition after a forty-day fast, Satan tried to entice Him and overthrow Him.

Satan never tires, and even though he should fail many times, he will always come back stronger. The surest way to resist him is to know the Scriptures, be so familiar with them that in each case when temptation comes, we can involuntarily refer to them for our answer. If you are in doubt as to whether a thing is right or wrong, test it with God's Word for your decision.

JUNE 2.

Missionary Topic—Wedding Bells Around the World.

By Mrs. E. C. Cronk.

Introducing the Topic—The topic may be introduced by the leader or two dainty little flower girls, bearing flowers as for a bride, may come down the aisle together. When they face the League one, or both in concert, may introduce the topic for the meeting by saying: June is the month of roses and the month of brides. In America we have flower girls to scatter flowers in the pathway of our brides to show that we hope their path through life may be full of sweetest flowers. In this big world of ours there are many brides who have no flower girls to scatter flowers in their pathway. There are some things about the wedding bells and the wedding customs in foreign lands that will seem very funny to us and some things that will seem very sad. For our meeting today we are going to hear about the "Wedding Bells in Many Lands," and perhaps we shall see how the boys and girls in America may be flower bearers to make a happier way for all the brides of the world.

Bible Lesson—John 2:1-11.

Lesson Stories—The leaflet, "A Double Wedding in India," may be read or recited by a Junior. The effectiveness would be increased if a young girl impersonating Dr. Betty Nilsson told this story. She might be dressed in native costume. A few facts about Dr. Nilsson's work in the hospital at Rajahmundry should be given in introduction. "When the Wedding Bells Are Drums" is a story written by Mrs. Leonard, of Muhlenberg Mission, Africa. A good story teller can get from it a most interesting story of wedding customs in Africa and of what Christian missions have meant to the brides and the homes of Africa. Both of these leaflets are in the packet referred to above. Other stories will be published in current issues of *Tidings*, the *Mission Worker*, and *Luther Boys and Girls*.

Something to Do—Christmas nearly always comes late to our missionaries and our mission station, because we do not begin in time to get our Christmas boxes ready. At the beginning of the vacation days the boys and girls should plan to do some work to make a happy Christmas for others. Write to your superintendent of Junior work and ask for suggestions for things the boys and girls can make during vacation days. Be sure that your Juniors are making constant self-denial gifts for missions.

Hints.—Picture of bride and picture of wedding custom in some mission land. "Wedding Bells" in orange colored letters at top. Time of meeting at bottom. Invitations—Two sheets of orange colored paper tied together with white ribbon, tiny picture of bride and verse, "Some marriage customs we'll tell to you, of Africa and Japan and India, too, which

you'll think very strange, but yet are true, on Saturday afternoon at half-past two." Plan for the Juniors to give a "Japanese Wedding."

JUNE 9.

"Self Control."

By O. C. Rhode.

Scripture Lesson—Acts 23:1-5.

General Lesson—The Apostle Paul, of whom we have heard so much in our lessons, is on trial before the chief men of the land. When he says that he has tried to live right in the eyes of God, he is slapped, but he does not hit back like most people would. He controls himself.

Point of Contact—John and Robert, two little boys, are walking along the street. John says something Robert does not like, and Robert punches him. What will happen then? Will John be able to control himself?

The Story Told—The Apostle Paul has been preaching to the people about Christ. Some of the chief men of the church and the country did not like what he said. Instead of going to him and trying to get him to see things their way, they arrest him, and bring him into the court for trial.

Just as soon as they are ready, he tells them that he has lived before God all his days. That means that he still believes that he was right in the things he preached.

The chief of his judges gets very angry at this, and orders that the men near Paul slap him on the mouth. They do this, and although it makes Paul very angry, he does not hit back, but manages to control himself, and answers the chief priest calmly.

Every day we have a chance to use our power of "Self Control" in some way or other. Very often when mother interrupts us when we are playing and wants us to do an errand for her, we want to talk back and say we don't want to. If we can get over this wanting to talk back, and try to get over it as well as we can, we are learning to use self control.

We know that when we are in church or Sunday school, we are there to learn about Jesus, and that we ought to be real good there. But there are very often bad little boys and girls there, who will do something funny, and try and get us into it. If we will keep thinking hard about Jesus, and that he died for us on the cross, and think about what the Apostle Paul did in our lesson today, we will be able to control ourselves, and not do what is wrong.

We all want to do something that is not right almost every day. We must learn to control ourselves, and if we will try to do this all the time, we will be better boys and girls for it.

The best thing we can do, when the time comes when we want to be wicked, is to think hard of Jesus, and of this lesson about the Apostle Paul.

Hints.—Poster—Face of compass drawn on card, verse, "North, south, east, west, our Junior League will be the best, if you come on —, at —." Invitation—Same as poster, on small card.

Let the children make note-books, scrap-books, and so on at some of the meetings. When a large table is not available, substitute small individual lap boards in the form of square pieces of heavy cardboard or mounting board. With a supply of paste, scissors, crayons, pictures, paper, there is always something children can cut out, color and paste into books.

JUNE 16.

"Purity."

By O. C. Rhode.

Scripture Lesson—I John 3:1-3.

General Lesson—God calls us His children.

We are His children now while we live here on earth, if we do the things that God wants us to do, and keep away from what we call "the things of the world," which are the things God does not want us to do. If we will act as children of God, then we will be pure, even as God is pure.

Point of Contact—Take a glass of pure water. It looks fit to drink. Now put one little drop of ink in it. It looks blue, and none of us would want to drink it. If we are true to God, as He wants us to be, we will be pure, but if we let bad boys and girls teach us even one bad habit, we are no longer pure.

The Story Told—Our Scripture lesson tells us that to be pure we must become children of God. The lesson refers particularly to being pure in heart.

There are different kinds of purity. First there is purity of the body, and then of the mind, and last but not least, of the heart.

None of us want to be told that our bodies are not pure. And yet, very often, if we are not very careful, we come into contact with impure things, that get into our bodies, and make us sick. We all like to have people think well of us. People judge us very often by our outward appearance. Girls and boys who do not keep their bodies clean are often suspected of all kinds of impurities.

Very often when people look at a boy or girl who is more dirty than necessary, they think, "well, I don't believe I would want my boy or girl to go with them." They don't just think that boy or girl has dirty clothes, or a dirty face and hands, but they think that they are apt to be impure in mind as well. All they can see is the outside, they cannot look into the mind. Then we must first of all keep our bodies clean, so that we may at least seem to be clean clear through.

It is just as important, though, to keep the mind clean. Just what do we mean by that? Any boy or girl who listens to a bad story, or uses words that are not the right kind of words to use, will soon have an impure mind, and will soon be disliked by boys and girls and by grownups. We all want to be loved by as many people as possible. If we do, then we must keep our bodies clean and pure, so that we may look all right from the outside, and besides we must keep our minds pure, because if we do not, people will soon find it out. Even if they do not, there is One who knows what is going on in our mind, and He says we can only be pure if we do as He commands.

Worst of all, the boys or girl who does not keep body and mind pure will soon find that the heart cannot be kept pure for God, and that is really the most important thing we want. We want God to love us, and to consider us one of His children. So then we must keep our body pure and clean so that people will think we are good godly children. We must keep our minds pure and clean that people will like to talk with us, and be with us, and that we may by being pure in body and mind, keep ourselves pure in heart, so that God will love us. If we do this, we will be children of God, and get all the benefit of His love, and when we die, will go to Him in His heavenly kingdom, where we will see Jesus, who, by His life on earth, showed us how to be pure and good.

Hints. *Poster*—Large picture of a little girl on card, with hand outstretched and bow of ribbon tied on the thumb—below verse "Tie on ribbon round your thumb, so you won't forget to come—to the Junior L. L. meeting on _____, at _____." *Invitation*—Same on small card.

Plan for a "Story Hour" in your church or in the library, when some competent person will gather the children together and tell them stories once a week.

JUNE 23.

"A Real Vacation."

By O. C. Rhode.

Scripture Lesson—Psalm 119:9-16.

General Lesson—How can we keep ourselves right in the eyes of God, even in vacation time. By doing just as the psalmist says—by watching all things we do, and making sure that no matter where we are, we shall remember God's commandments and keep them.

Point of Contact—Boys and girls have vacations. Some churches and some Junior Leagues and some Sunday schools have vacations also. How are our boys and girls going to make sure that they will remain true to God even when there is no church service, and when they are away on a vacation.

The Story of the Lesson—Some of us go away for the summer months and enjoy a vacation. Some go to grandmother on the farm, some go to the seaside, some to the mountains, some to various summer resorts, and some of us stay at home.

Some of the places we go to have no church anywhere near. What are we going to do in that case. When we go to such a place, we should ask papa or mama to teach us something of the word of God each day, even if for only a few minutes, just enough, so that when we get back home, we will want to go back to the church and to Junior League and the Sunday school, and learn more and more about God and about Jesus.

Some of our churches close during the summer months, and very many of our Junior Leagues find that they cannot get enough members to come to meetings during the summer to make it worth while having them. As a result the boys and girls who stay at home have no chance to get much instruction about God, and somehow, when they have been away from God's house for a few weeks or months, it seems awfully hard to get back again when the vacation time is over.

What are we going to do about it. If we are true Junior Luther Leaguers, and have learned to know what we should be and what we should do in order that we may be God's children, and keep on walking in His way, we will try and get in touch with God or something about Him every day during our vacation. What the psalmist says is true. If we want to be true to God, we must take heed of His word every day, no matter whether it is vacation time or not.

Then whether we go away from home and church for vacation, or whether we stay at home, we all should try and do something for God every day. If we cannot do more, we should at least pray to Him every day. Many boys and girls forget to pray when they are away from home. We need God just as much during vacation time as any other time, in fact very often need Him more, because so often we have no one near to see to it that we do not get into bad habits, and that we keep on the right path, which is God's way.

If we want to spend a real vacation, such as is meant by our topic today, we will make up our minds that we must pray each day, and that no matter where we may be on Sunday, we should think of it as God's day, and try and think of Him as much as we can. We should try and get someone to tell us a little about

God once in a while, so that there will be no danger of forgetting about Him. We ought to try and find out what the Junior Topics for the vacation time are to be, and if possible try and study them and think about them.

A vacation that is all fun, and is without a thought of God, is not a real vacation in the sight of God.

Hints. Poster—"Vacation Days" in colored letters at top, pictures of scenes at seashore, mountain and camp (cut from magazines, verse at bottom "Whether you go camping, or stay at home, whether at the shore or in the mountains you'll roam, come to Junior League on —, at —, and learn about a Real Vacation.")

Decorate the room with tennis rackets, balls and bats, sand pails, etc.

Plan, if possible, for a summer camp for your Juniors.

Arrange to have your Senior League conduct a Vacation Bible School, or co-operate with other churches.

JUNE 30.

"Soldiers of the Cross."

By O. C. Rhode.

Scripture Lesson—2 Tim. 2:1-4.

General Lesson—Timothy was a soldier of the cross. Paul was also a soldier of the cross, and it was he who taught Timothy what is necessary to do the work of the Lord. In our lesson Paul tells Timothy some of the things that are required of a good soldier of God.

Point of Contact—When a man goes into the army of the United States, he is examined and tried out in many ways, before he is allowed to go to war. When any of us want to be true soldiers of the cross, we must first be tried in many ways, so that God's kingdom may be sure of good soldiers, who will fight well for Him.

The Story—The United States is preparing a large army to go to war. Some of the men have enlisted, and are going because they want to; some of them have been drafted, and are forced to go. Whether a man chooses to go, or whether he is forced to go, before he is allowed to go into the fight, he must first be tried out in every way possible, so as to make sure that he will be a good soldier.

Some men are naturally brave, and make good soldiers. Some men are not so brave, but with the right training will still make good soldiers.

The United States need many soldiers now, so that we may win the war. God needs soldiers all the time, so that Christ may be made known to the end of the earth. The United States will take only big, healthy, strong men, who will be sure to make good fighters. In God's army the size of a person, or his strength or his health make very little difference. Even a little crippled boy or girl can become one of the best soldiers in the army of God.

What we want to find out is just what kind of soldiers God wants, and just what kind of fighting His soldiers have to do.

God wants his soldiers to "be strong in the grace that is in Christ Jesus." That does not mean strong in body. It means that He wants us to believe in him with all our heart.

God wants his soldiers to be willing to endure suffering and hardship for Him. Christ dies for us on the cross, that we might be saved. We need not die for our faith, but we may have to be laughed at and made fun of.

There are many people who do not want to be Christians. God wants his soldiers to go out after them and bring them into the house of God, and make soldiers of them.

Before we said that in our National Army some men enlisted, and some are drafted. We

are some of God's enlisted soldiers; we are in His army because we want to be, and because we know that we should fight for His sake. There are many boys and girls who do not want to be soldiers of the cross. If we want to be true soldiers and do our full duty in this army of God, we will be always busy drafting soldiers for God's army, and getting them trained so that they will in the end be good soldiers too.

Boys and girls cannot go out to fight the battles of their country, but they can do much in the fight against sin and for Christ.

Hints. Poster—Children carrying Christian flags, notice of meeting below. Invitations—Small cards with Christian flag at top, notice of meeting below.

Plan for a picnic for the Juniors some time during the summer.

LUTHER LEAGUE TOPICS

(Continued from page 29.)

ceives them and receives their obedience. He goeth about as a roaring lion seeking whom he may devour. His rage is especially great against God's children. These he would injure and seduce. He is cowardly, for since he cannot vent his rage against God, he does it against God's creatures, men. Luther says that the Devil loves nothing better than to sow differences among true Christians. He would, if he could, rule in heaven, and wants to sit and rule in the Church. He is everywhere, and wherever God builds a Church the Devil builds a chapel beside it. It was Satan who entered into the heart of Judas to betray Jesus. It was he who had to do with the fall of Peter. Tempted by Satan, Ananias and Sapphira lied to the Holy Ghost. He would not only destroy men's bodies but their souls as well. Hence he destroys their faith in God, and shows his power in their hearts when he leaves them stubborn and unchanged. He opposes God's blessed work of redemption and questions the forgiveness and justification of the Church. Since he is the prince of this world, he makes the world so attractive to men that they choose it and its sins, and the more so because their hearts naturally incline them to sin. He is the great enemy of the Gospel, for he is that thief who comes and steals away the word out of their hearts lest men believe and be saved. He it is who sows tares among the wheat, for where the truth is sown there does he scatter his lies. But although his power is great, Jesus has come into the world to break his power and destroy his work.

Bible References.

Gen. 1:31; II Pet. 2:4; Mark 1:13; Matt. 4:9; Gen. 3:4; Jno. 8:44; I Jno. 3:8; Heb. 2:15; Eph. 2:2; II Cor. 4:4; Rom. 8:29; Jude 6; Rev. 20:10; I Pet. 5:8; Matt. 13:19; Luke 8:12, 14; Jno. 13:2; Acts 5:3; Eph. 6:15-18; Jas. 4:7; Eph. 4:27.

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